Devotion Reviv'd:

OR,

SAFE and EASIE

DIRECTIONS

FOR A

Truly Religious LIFE.

WITH A

CHARACTER

OF THE

PRINCIPAL VERTUES

Neceſſary for A

CHRISTIAN.

By a DIVINE of the *Church of England.*

Compoſed at Firſt for his own Private Uſe, and now Publiſh'd for the common Good.

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MVSEVM
BRITAN
NICVM

THE PREFACE.

THE chief Exercise of a Christian, in order to a Vertuous and Religious Life, is Prayer and Devotion: This unites the Heart to God; withdraws the Affections from Earthly Things, and prepares for the Enjoyment of Heaven.

Those Persons that have the Gift of Prayer, may, in their own Words, pour out their Souls to God, in Confessions and Prayers, in Supplications and Thanksgivings, as Occasion doth require.

But the Design of this Treatise, is, chiefly to direct and assist those, who though they are devoutly inclined, yet cannot well express themselves in their Prayers and Supplications to Almighty God.

And it may likewise be an help to some, that have the Gift of Prayer, when any Impediment or Confusion of Thought, shall render them unfit to make their Addresses at the Throne of Grace; though they may be well inclined.

But its very useful for Persons advanced in Years; and for all others, that have Time at Command, and are often at a loss how to employ it well: This serves to direct such Persons, how to spend their leisure Hours, and fill up their vacant Opportunities, to the best Advantage; by conversing with God and their own Souls, in Reading, Meditation and Prayer.

Thus

Thus we may (in a manner) have our Converſation in Heaven, while we live upon Earth; and be Partakers of the Divine Nature, as St. Peter *ſpeaks.*

Meditation, being a good Preparative for Prayer; this Book begins with that Duty; and here are ſeveral Meditations on the moſt neceſſary and profitable Subjects, inſerted for our Inſtruction.

Then follows a Form of Confeſſion and Humiliation, proper for ſuch Perſons as are troubled for their Sins, and are reſolved, by God's Aſſiſtance, to change and reform their Lives.

And becauſe Amendment of Life, is the ſureſt Evidence of a true Repentance, here is annexed the Character of the chiefeſt Chriſtian Vertues, to direct our Practice.

And ſince every good and perfect Gift comes from God, as St. James *informs us; here is ſubjoin'd, Forms of Prayer, for ſeveral Hours of the Day, and for every Day of the Week, to comply with the Infirmity of Humane Nature, which is beſt pleaſed with Variety, and thereby becomes more attentive.*

Laſtly, there are Prayers for Feſtivals, and other Circumſtances and Occaſions, which may be added to our Daily Devotions.

But to thoſe who ſhall uſe this Book, I give this Advice, that they attentively read over, and ſeriouſly conſider the Matter of the ſeveral Prayers, and obſerve, how far they Agree with their preſent Circumſtances, or Temper of Mind, before they make uſe of them.

That is, let them examine, if they have the ſame Senſe and Sorrow for Sin, as the Form of Prayer doth expreſs,

preſs, that they are going to uſe; Whether they really intend to perform the Promiſes and Purpoſes therein-contain'd; And whether they do want, and heartily deſire thoſe Graces and Vertues Petitioned for; And if their Hearts be truly affected, with that grateful Senſe of God's Mercies, which the Forms of Thankſgiving do ſet forth or imply.

Otherwiſe, a Man may, in the beſt Forms of Prayer that were ever Compoſed, be guilty of a great Sin, and draw nigh to God with his Lips, when his Heart is far from him;

When he profeſſeth a Sorrow for Sin, which he is void of; makes Purpoſes that he means not; Petitions for Graces, and is inſenſible of the want of them, and ſo deſires them not; and profeſſeth a Gratitude and Thankfulneſs to God, which in reality he hath not; and ſo his Prayers are vain and ineffectual.

Almigthy

Almighty God, the Fountain of all Goodneſs, proſper this Work to his own Glory, and the Benefit of all thoſe that ſincerely uſe it. Amen.

April, 1716.

FAREWEL.

THE

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OF

OF CONSIDERATION.

ALMIGHTY GOD having made Man of the Duſt of the Earth, he breathed into him the Breath of Life, endued him with a reaſonable Soul, and gave him a Power of Thinking, and Reflecting upon himſelf, and all Things that he ſees and beholds, and whatſoever comes within the Verge of his Knowledge. This gives Man the Preheminence above all the Creatures upon Earth, and makes him to reſemble the Angels in Heaven; But his Happineſs doth not conſiſt in the bare Poſſeſſion of this noble Faculty of Reflecting; but in the putting it to that Uſe and Employment, for the which it was given him of God; namely, in employing it in meditating upon the infinite Goodneſs of God to us, in our Creation and Preſervation, and all the Bleſſings of this Life. In conſidering how much we

are indebted unto him, for whatſoever renders our Lives comfortable; that as the Apoſtle St. *Paul* ſpeaks, *It is in God that we live, move, and have our Being*, Acts 17. 28.

In admiring the wonderful Mercy and Patience of God, for continuing, and Daily renewing of his Mercies to us, notwithſtanding our conſtant Ingratitude to him, and our frequent Violation of his ſacred Laws, even againſt the very Dictates of our own Conſcience.

In contemplating the ſtupendious Love of our bleſſed Saviour Jeſus Chriſt, in dying upon the Croſs for our Redemption, *that whoſoever believes in him, ſhould not periſh, but have everlaſting Life.* And in ſtudying thoſe excellent Rules and Inſtructions, which our Lord hath given us in his Holy Goſpel; Daily endeavouring to regulate our Lives and Actions, according to his holy Precepts, whereby the Divine Image will be reſtored again in our Souls, and we ſhall be made meet to be Partakers of the Inheritance of the Saints in Light.

Theſe are Subjects ſuitable to the nobleſt Powers of our Souls, and our frequent Meditation upon them will make us ſincerely Religious; that is to ſay, truly Wiſe. For every wicked Man is a Fool, becauſe he neglects his greateſt Intereſt, which

which is, the ſecuring his Eternal Happineſs.

And alas! Such Fools are the greateſt Part, not only of Mankind in general, but likewiſe of thoſe that profeſs the Chriſtian Religion. How do the moſt of them live, as if they came into the World, only to eat, and drink, to heap up Riches, and pleaſe their ſenſual Appetite? never conſidering, what it is to be a Chriſtian, what Obligations they lie under, by tataking upon them that ſacred Name. And they can give no other Reaſon for their Profeſſion of Chriſtianity, but that it is the Religion of the Country where they were born, and they have been educated in it from their Childhood; but when they came to Years of Diſcretion, they never ſearched into the Grounds of their Religion, nor conſider'd the Excellency and Reaſonableneſs of its Precepts; nor yet once weighed the Importance of their Baptiſmal Engagements; How they promiſed to renounce the Devil and all his Works, the Vanities of the World, and all the ſinful Deſires of the Fleſh; and obliged themſelves to live piouſly and vertuouſly, in Obedience to the Precepts of the Goſpel all the Days of their Life.

The Neglect of conſidering theſe Things, is the principal Cauſe of the degenerate Lives of Chriſtians, throughout the

World. For the Chriſtian Religion is, of all others, the moſt reaſonable and advantageous, and conduceth to the Well-being of Mankind, even in this Life. It commands nothing but what is good and excellent; and forbids every Thing that is hurtful either to the Mind, or Body. It propoſeth infinite Rewards to all thoſe that live according to its holy Rules; and threatens eternal Miſeries to the Diſobedient. So that if we would give but a ſober Attendance to its Arguments; if we would but ſeriouſly ponder them in our Minds, they would certainly have an Influence upon our Lives and Actions. But becauſe moſt Men ſlight and diſregard them, therefore ſo many Thouſands live continually in the Practice of all Impurity, without the leaſt Regret of Mind, or Senſe of their imminent Danger, till they fall ſuddenly into that Place of Torment, from whence there is no Redemption. God complained of old, of this Stupidity in his People *Iſrael*, by the Prophet *Iſaiah*, ſaying, *The Ox knows his Owner, and the Aſs his Maſter's Crib; but* Iſrael *doth not know, my People doth not conſider.* And after the Captivity, the Prophet *Haggai* often called upon the *Jews, to conſider their Ways, as the beſt Means to bring them to a thorough Reformation.* And in the New Teſtament we are frequently exhorted,

exhorted, and charged by our blessed Saviour, and his holy Apostles, *to examine ourselves, to consider our present State and Condition, and to meditate upon the Word of God; that we may know the Things that belong to our Peace, before they be hid from our Eyes.*

Therefore, dear Christian, be [illegible] ded to avoid that Rock, on [illegible] many have made Shipwrack of [illegible] a good Conscience. [illegible]

[illegible] ing his [illegible] that to when this Life [illegible] ended, you may obtain that glorious Reward, which our blessed Saviour hath purchased for all his true and faithful Servants. Remember also, that there remains great Plagues for the Ungodly; *that the Wicked shall be turned into Hell, and all the People that forget God.* Flatter not thyself with the Hopes of Heaven, whilst by thy vicious Courses thou art going the broad Way that leads to Destruction: Do not destroy thyself for want of a few serious Thoughts, but speedily

ſearch the ſecret Receſſes of thy own Heart; examine thy Life and Actions by the Rule of God's holy Word; and if, upon a ſerious Scrutiny, thou findeſt thyſelf in that black Catalogue of Sinners (mentioned 1 *Cor.* 6. 9, 10. and *Gal.* 5. 19, 20, 21.) whom Almighty God hath doom'd to eternal Damnation; endeavour inſtantly to reſcue thyſelf from that diſmal Eſtate, by a hearty and ſincere Repentance; return unto God with all thy Heart and Soul; put away the Evil of thy Doings; ceaſe to do Evil, learn to do well; cry mightily unto God for Pardon of all thy Sins, thro' the Merits of Jeſus thy Saviour; and earneſtly beg the Aſſiſtance of his holy Spirit, to enable thee to walk in Newneſs of Life for the Time to come.

And then doubt not, but that (upon thy future Amendment) Almighty God, for the Death and Paſſion's-ſake of his well-beloved Son Jeſus Chriſt, will hear thy Prayers, and be reconciled unto thee; and if thou perſiſt in the Way of Holineſs, He will at laſt receive thee into his heavenly Kingdom: But if upon the reflecting on thy State and Condition, thou findeſt thou haſt already repented of thy Sins, and art actually engaged in a vertuous and pious Courſe of Life, it will bring great Comfort and Satisfaction to thy Mind.

Mind. Do but then continue ſtedfaſt and unmoveable in the Practice of thy Duty and thou ſhalt not fail of an eternal Recompence of Reward at the Laſt Day.

A Meditation upon the Frailty and Mortality of Man.

NOW as Conſideration in General, is of excellent Uſe to make Men wiſe and ſober in all their Actions; ſo the Meditation of the Frailty of Human Life, and the Certainty of our own Death, in particular, is the moſt ready way to wean our Affections from this vain and miſerable World, and to fit us for an happy State after this Life is ended.

Let us therefore conſider Man, and we ſhall find, that in his beſt Eſtate he is altogether Vanity: For he is a weak and unconſtant Creature, ſubject to continual Change and Viciſſitude; he comes at firſt into the World in a poor and helpleſs Condition, and he paſſeth ſeveral Years in it before he knows what he is, or how to provide himſelf with neceſſary Suſtenance; and yet all that Time he is liable to innumerable Diſeaſes and Accidents, againſt which he hath no Defence; and without the eſpecial Care and Providence of God, they would ſoon cruſh him to pieces, and reduce him again to Duſt. What is our

Life, ſaith St. *James*, *It is even but a Vapour which appeareth for a little time, and then vaniſheth away.* We are continually dying, even from the Day of our Birth; and every Moment that is added to our Life, is taken from it: Our Childhood dies in Youth, our Youth in Manhood, and our Manhood in old Age, and then we are upon the very Borders of the Grave, ready every Moment to drop into it: But long before that Time, it is probable we may be cut off by ſome violent Accident, or ſome acute Diſeaſe; or if we ſurvive, it is very likely that we ſhall meet with ſo many Troubles and Diſappointments, that ſhall make us often wiſh for Death, to free us from the Miſeries [illegible] Vexation of Spirit; and [illegible] not to be deſired, but in [illegible] Eſtate hereafter.

[illegible] ſo frail, that they ſtand [illegible] need of a daily Supply of Meat and Drink to ſuſtain and ſupport them, which, if we fail of, we ſoon faint and languiſh: And yet oftentimes that Proviſion which God hath given us for the Maintenance of our Life, is, by our own Extravagance, made the Matter of Diſeaſes, and the Inſtrument of Death, inſomuch, that more perish by their Exceſs, than by the Sword.

But

But ſuppoſe we live temperately (which few in this Age do) yet our Bodies are compoſed of a brittle Subſtance, and are made up of many curious Parts and Veſſels, which contain many different Liquors and Humours, and all have their various Offices and Motions; ſo that upon any Diſorder or Obſtruction, uſually violent Pains and dangerous Diſeaſes enſue, which many times put a Period to our Days. Now to preſerve our Bodies in Health for any conſiderable Time, is as wonderful, as for a curious Piece of Clock-work made up of a Thouſand ſeveral Wheels, and as many different Motions (if any ſuch could be) to go always right: So that the Bleſſing of Health is to be aſcribed to the Goodneſs and Mercy of God, and is the ſole Effect of his Power and Wiſdom. But beſides this, Man is ſubject to external Violence, to the Force of Enemies, and Cruelty of wicked Men, to the Contagion of the Air, and to the evil Aſpects of the Stars and Planets, to the Rage of Fire and Water, to the Fury of Winds and Tempeſts, and to a Thouſand other Accidents, which we can neither foreſee, nor prevent: And to keep a Man alive in the midſt of ſo many Caſualties and Dangers, to which he is continually expoſed, is as miraculous, as that a fine Glaſs-Veſſel ſhould be preſerved un-

broken, in the midſt of a Shower of Hail-ſtones; and is wholly owing to the Divine Care and Providence, which perpetually watcheth over us. And though a Man ſhould eſcape all outward Violence, and ſhould never be aſſaulted with any mortal Diſeaſe, yet his Nature is ſo frail, that, in Time, it will decay of itſelf, and at laſt he expires and yields up the Ghoſt for want of radical Moiſture, like a Lamp that goes out, when the Oyl that fed its Flame is conſumed.

For let our Life be never ſo long, our Strength never ſo firm, our Condition never ſo pleaſing; tho' we abound in Wealth and Honour, and have all Things in the World at our Command, yet at length an End will come: And it is not long that we ſhall dwell in our fair Houſes, or mean Cottages, but we muſt depart hence, and take up our Abode among Worms and creeping Things of the Earth. For God hath *appointed for all Men once to die, and none can eſcape. Out of the Duſt we came, and unto Duſt we muſt return. What Man living* (ſaith the *Pſalmiſt*) *is there, that ſhall not ſee Death? Neither can any Man deliver himſelf from the Power of the Grave.* The righteous *Noah* could not be exempted from the Stroke of Death. Strong *Sampſon*, that by others was invincible, was overcome by this King of Terrors.

Terrors. Swift *Aſahel*, that was as light of Foot as a wild Roe, could not out-run Death. And Wiſe *Solomon*, who underſtood the Vertues of all Plants and Herbs, could find no Antidote againſt his fatal Dart. And he confeſſeth in his Book of *Eccleſiaſtes*, *That no Man hath Power to retain the Spirit in the Day of Death; and that there is no Diſcharge in that War.* And our bleſſed Saviour Jeſus Chriſt, *having taken upon him our Nature, humbly ſubmitted to Death, even the Death of the Croſs, for our Sakes.* And tho' by his Death he hath overcome Death, and taken out its Sting, that it ſhall not hurt any of his faithful Servants, but be unto them an Inlet into Heaven; yet he hath not aboliſhed it, but it muſt reign to the End of the World.

As Death is unavoidable, ſo the Time of its coming is uncertain, and altogether unknown to us; it comes upon Men unawares, as a Thief in the Night. It often ſurpriſeth the ambitious Man, in the midſt of his towering Thoughts, and greateſt Projects of Advancement, and lays both him and his Honour in the Duſt, and equals him with the meaneſt Peaſant. It ſnatcheth the voluptuous Man ſuddenly from his darling Pleaſures, and makes him the Companion of Rottenneſs and Corruption. It hurries the buſy Worldling into

into his Grave, even in the midſt of his greateſt Concerns, not ſuffering him to compleat his moſt profitable Deſigns, nor to take any of his beloved Treaſures with him; and then all his Thoughts periſh, and he knows not who ſhall enjoy thoſe Riches which he ſo carefully ſcrap'd together.

How often do we hear that one is kill'd with a Sword, another is drown'd; how that one breaks his Neck with a Fall, and another is choaked; one periſheth by Fire, and another is ſtruck down dead with a Thunderbolt; one falls down dead ſuddenly in the Street, and another is ſtrangled in the Night with a Quinſey in his Throat: *Thus Death is the End of all, and our Time paſſeth away like a Shadow.*

When we riſe in the Morning, we know not but that we may be brought home dead before Night; a Tile from an Houſe may daſh out our Brains, as we walk in the Street.

When we are at our Meals, we know not but that the next Morſel may choak us; and when we go to Bed, we are not ſure to riſe in the Morning; for ſome ſecret Diſtemper may ſtop our Breath, or Sickneſs may hurry us out of the World in a Moment, without giving us the leaſt Warning.

This

This hath been the Fate of many Perſons whom we know, and perhaps of ſome with whom we familiarly Converſed, who thought as little of an untimely End as ourſelves; and we have no Security that it ſhall not be our own Caſe. For Death attends us where-ever we go; and every Day we live, is, but a freſh eſcape from it. Therefore it behoves us to be always prepared; for at an Hour that we think not of, the Son of Man cometh. As Death is the common Lot of all Men, ſo God by his Providence hath ordered, that all Things with which we Converſe, ſhould mind us of our Diſſolution: For if we take a Walk into our Fields, or Gardens, and there view the moſt beautiful Flowers, and pleaſant Plants; and conſider how quickly their Beauty fadeth, and their florid Verdure periſheth; we may remember, that they are fit Emblems of our own fleeting Life. *For the Days of a Man* (ſaith *Moſes*) *are as the Graſs, and he flouriſheth as a Flower of the Field: which in the Morning is Green, and groweth up, but in the Evening it is cut down, dried up and withered. So we bring our Years to an end, as it were a Tale that is told.* If we take a view of ſtately Buildings and magnificent Monuments, we ſhall find that they alſo have their period: And Time brings down the loftieſt

Towers,

Towers; and levels them with the Ground. The hardeſt Iron will be conſumed by Ruſt, and the moſt durable Marble, is at laſt, by ſome corroding quality, crumbled into Duſt.

Our Tables alſo daily read us Lectures of Mortality; for when they are moſt ſumptuous, they are but ſpread with the various Remains of Dead Creatures; who have loſt their Lives to become our Food. And it is not long but we ſhall Die and become Food for the moſt contemptible Vermin.

If we walk into populous Cities, we ſhall frequently hear the Paſſing-Bell, telling the ſad Stories of Death; or the doleful Knell ſummoning to the Grave. And ſhall every-where meet Mourners going about the Streets. If we go into Churches to perform our Devotions, we muſt walk over the dead Bodies of our Anceſtors and Predeceſſors: And we ſhall find the Church Yards ſtrewed with the broken Bones of the Dead; like as when one cutteth and cleaveth Wood upon the Earth; and ſhall ſee the dead Corps crowding one another in their Graves, for want of Room.

Where-ever we are, and whereſoever we go, we ſhall be ſurrounded with the Groans of Sick and Dying People, or with the ſad Complaints of thoſe that

Mourn

Mourn and Weep for the Death of their deareſt Relations. And if we live a conſiderable number of Years in the World, we generally ſee moſt of our Friends and Relations go before us to their Graves. And if we live to extream Old Age, we are commonly loaden with ſo many Infirmities, that our Lives are a burden to us.

But when the Sentence of Death begins to be executed upon Man, then every Part of the Body is a ſad Spectacle to the Standers-by. The active Hands are then ſo feeble and tremulous, that the Sick Man can ſcarce bring them to his Mouth: The once nimble Feet grow cold and inſenſible: The Ears which were quick, and delighted with melodious Sounds, grow heavy and ſtupid: The Eyes which were lately the chiefeſt Ornament of the Face, wax dull as a ſullied Looking Glaſs, ſcarce diſcerning the Candle that burns before them: The Cheeks and Fore-head become pale and wan, and are waſhed with a cold and clammy Sweat: The Noſe grows thin and ſharp, and is not pleaſed with the moſt pleaſant Perfumes: The Tongue faltereth in its Speech, and is difficulty underſtood: The Heart grows faint, and is every Moment ready to expire, and at laſt, being tired with frequent and ſhort Breathings, it ſubmits to the fatal Stroke of Death; and breaths forth its laſt, and the Spirit returns to God that gave it.

And

And as ſoon as the Body is bereaved of Life, (how Comely or Beautiful ſoever it was before) it then looks ghaſtly and unpleaſant; Inſomuch, that our deareſt Relation, that an Hour before attended upon us, with a moſt tender Affection, cannot then behold us, without Regret or Terror; nor abide alone in the Room with our breathleſs Body, without a ſecret horror of Mind. Then our Friends and Acquaintance haſten to hide our loathſome Carcaſs in the Earth, far enough out of their Sight. And being once laid in our Graves, we are ſoon turned into Duſt, and our Memory is forgotten by our moſt intimate Friends; and as to this World, we are as if we had never been: But thisis the common Condition of all Men; though ſome Die with much eaſier Circumſtances than others; yet no Piety can ſecure to us an eaſie Death; but we muſt accept of it in ſuch Manner as God ſhall appoint, and every Day wait till our Change ſhall come.

But that which diſtinguiſheth between an happy and a miſerable Death, is the Conſcience of a well, or ill-ſpent Life: For when a wicked Man receives the Summons of Death; if his Conſcience be awakened, how doth the Remembrance of his paſt Crimes, and the Apprehenſion

of

of what he is now going to ſuffer, fill his guilty Soul with Confuſion and Amazement? He now ſees that all his Sinful Pleaſures are vaniſhed, like Yeſter-Night's Dream; and nothing but bitter Sorrow and Anguiſh remains: Now his Heart is full of Deſpair, becauſe he ſees the Time of Repentance is paſt: For he finds his Soul ready to leave his Earthly Tabernacle; and he fears the Devils are waiting to convey him to their infernal Priſons; where he muſt remain, full of Horror and Confuſion, till he ſhall be brought forth to change his miſerable Condition into a

Day of Jeſus Ch

But when a good

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or hath made his Peace with God, by an early Repentance; and hath ever ſince made it his Daily Exerciſe, to keep his *Conſcience void of Offence, both towards God and Man*; and to abound in all the Works of Charity and Religion: His Mind is ſerene and quiet; and his Heart is full of Joy and Comfort: he looks upon Death with a chearful Countenance; for he knows it will be the Haven of his Reſt; that it will put a perpetual period to all his Sins and his Sorrows; and that it will bring him to the Poſſeſſion of an Happy Life, which ſhall never end. There-

Therefore, he bears his Sickneſs patiently and ſubmiſſively, and is continually breathing forth Prayers and Praiſes to Almighty God, his Heavenly Father; and giving Ghoſtly Advice to his Friends and Relatives, that ſtand weeping at his Bedſide. And when the wiſhed Hour of his Diſſolution comes, he chearfully reſigns his Soul into the Hands of his Merciful Creator, and moſt gracious Redeemer. Which is immediately by the Holy Angels (who continually attend the Righteous) Conducted into a Paradice of Joy, where he expects, with earneſt Deſires, the Glorious Revelation of Jeſus Chriſt, when he ſhall have his perfect Conſummation of Bliſs, both in Body and Soul to eternal Ages.

The Thoughts of our own Frailty and Mortality, ought to have many good Effects upon us. *Firſt*, It ſhould make us greatly careful of our Lives, that we ingage not in an evil Courſe, nor yield to the commiſſion of any baſe or unworthy Action, leaſt Death ſurprize us in it, and give us no Time to Repent and Amend. It ſhould likewiſe make us conſtant in our Devotion to God, both Publick and Private; as knowing that he only is able to defend us, againſt the innumerable Perils which Daily ſurround us; and without his infinite Mercy, would

would ſuddenly deſtroy us: So that we ſhould not venture out of our Doors in a Morning, till we have implored the Divine Protection; nor commit ourſelves to our Beds at Night, until we had again deſired Almighty God to appoint his Holy Angels, to be our Guard and Defence. Let us follow the Advice of the Wiſe Man, often to *remember our End*, and we ſhall not eaſily do amiſs.

Second, The frequent Thoughts of Death, and the Corruption of our Bodies in the Grave, are an excellent Remedy to aſſwage the Tumours of Pride and Ambition; and to moderate our ſenſual Appetite, in the uſe of Meat and Drink. It will quench the Fires of Luſt, and ſtop our eager purſuit after Riches and great Poſſeſſions: As knowing that we ſhall ſhortly be more vile than the Earth which we now tread under our Feet. And as we brought nothing into this World, ſo its certain we ſhall carry nothing out; and therefore we ſhould be content with Food and Raiment convenient for us.

Third, The Conſideration of the uncertainty of the Time of our Death, ſhould admoniſh us not to defer our Repentance from Day to Day, as moſt People do; but Inſtantly to ariſe from the Death of Sin, and live a Vertuous and Holy Life; before that Day come upon

upon us, wherein there will be no Time left for a true and ſaving Repentance, though we ſeek it carefully with Tears. But we ſhall for ever bewail our curſed Neglect in that Place, *where there will be weeping and gnaſhing of Teeth for evermore.*

And if we find the Thoughts of Death very irkſome and troubleſome to us, it is a certain Sign, that we are not prepared for it; but that we are conſcious to ourſelves, that we ſtill indulge ſome Sin in our Boſoms. Let us not therefore (as the generality of the World do) endeavour [illegible] with all ſuch me[illegible] our Minds, but [illegible] tain them ſeriouſly; [illegible] ſelves even now ready to [illegible] and then we ſhall ſoon find, what it is that makes us moſt afraid. *For the Sting of Death is Sin*; and if we will break off our Sins by Repentance, and our Iniquities by Acts of Charity to the Poor; if we live Sober, Righteous, and Godly Lives; the Thoughts of Death will be ſo far from terrifying us, that they will be our chiefeſt Comfort in the Time of Trouble and Affliction: Becauſe we are aſſured, *That when our Earthly Houſe of this Tabernacle is diſſolved, we ſhall be received into everlaſting Habitations; where all Tears ſhall be wiped from our Eyes, and*

Sin

Sin and Death ſhall be no more; and we ſhall be Kings and Prieſts to God, to all Eternity, through Jeſus Chriſt our Lord. Amen.

A Meditation of the Day of Judgment.

OUR Bleſſed Saviour Jeſus Chriſt, hath not only in his Holy Goſpel given us many and excellent Precepts of Holy and Vertuous Living; but alſo hath incited Men to the Practice of them, with the moſt cogent and prevailing Arguments. Among which, none is of greater Force than the Conſideration of of a Future Judgment; wherein every Man muſt give an Account of himſelf unto God; *and be Rewarded according to what he hath done in the Body, whether it be Good or Bad.* And that we may have a lively Apprehenſion of the Terrors of that ſolemn Day, and ſo be the more careful to make preparation for it, our Lord hath given us a plain Deſcription of ſeveral of thoſe amazing Circumſtances, which ſhall immediately preceed and attend the Time of his coming: *There ſhall be Wars and Deſolations, Famines and Peſtilences, and great Earth-quakes in divers Places. Iniquity ſhall abound, the Faith of many ſhall fail, and Charity ſhall wax cold. There ſhall be Signs in the Heavens above, upon*

the

the Earth Diſtreſs and Perplexity, the Sea and the Waves roaring, and Mens Hearts failing them, for fear of thoſe Things that are coming upon them. The Sun ſhall be darkened, and the Moon ſhall not give her Light. The Stars ſhall fall from Heaven; and the Heavens ſhall paſs away with a great noiſe, and be rolled together as a Parchment; and the Elements ſhall melt with fervent heat: the Earth and all the Works therein ſhall be burnt up. And then ſhall appear the Son of Man coming in the Clouds of Heaven, with Power and great Glory. And he ſhall ſend his Angels with the ſound of a Trumpet, and a great Cry at Midnight; and they ſhall gather all Mankind together, before his Judgment-Seat. Then ſhall all thoſe that ſleep in their Graves ariſe and come forth; and the Sea ſhall deliver up the Dead that are in it. And however the Bodies of Men have been deſtroyed, yet at that Day they ſhall all be again reſtored and made alive, and every Man's Spirit ſhall come again into his own Body. Then all the different Relations of Parents and Children, Husband and Wife, Maſter and Servant, Prince and Subjects ſhall for ever ceaſe. There will then be no difference between the richeſt Monarch and the meaneſt Slave: For God is no reſpecter of Perſons, neither judgeth according to the outward appear-

appearance; but will Reward every one according as his Works ſhall be.

Conſider what an infinite Number of Angels, and Men, and Women, ſhall then be gathered together: It is a vaſt Company, when the People of one Province are Aſſembled; but here ſhall be all the Men and Women of all Nations and Kingdoms of the World, all the Armies that ever Muſtered, all the Perſons that ever came from the Loins of *Adam*. Beſides, here ſhall be *Lucifer* and his Legions of Evil Spirits; and likewiſe all the glorious Company of Angels and Arch-Angels, Cherubims and Seraphins; even all the Hoſt of Heaven, they ſhall all attend the glorious Majeſty of God; and ſhall ſtand before the Throne of Jeſus Chriſt, when he cometh to Judge the World in Righteouſneſs. Now when we reflect ſeriouſly upon this vaſt and incomprehenſible Multitude, and remember, that there is not any one Perſon among them, ſo mean and contemptible, but is eternally concerned in the Tranſactions of this Great and Terrible Day, it is enough to fill our Souls with Wonder and Aſtoniſhment!

But in this great Aſſembly there will be Three Sorts of Perſons, which ſhall be very Terrible for all wicked Men to behold. *Firſt*, Of all thoſe Perſons, who by

by their good Examples, or their holy Inſtructions, would have taught them to walk in the Paths of Righteouſneſs; that ſo they might have appeared with Comfort before the Tribunal of Chriſt: There they ſhall ſee thoſe good Men, whom God ſent to Preach to them, to reclaim them from all their Follies and Impieties: And then they ſhall with regret remember, how often they rejected their Counſels, deſpiſed their Reproofs, and derided their Perſons; and went and repeated their Crimes in deſpite of all the ſevere Threatnings of God, which they heard the Preacher denounce againſt them. But then Things ſhall put on another Face, and what they laughed at here, and fooliſhly diſregarded, ſhall then be the greateſt Terror in the World, unto their Guilty Souls. Here they mocked the good Man, becauſe he was preciſe, and would not run with them, into all exceſs of Riot; and thought him a Fool that could not Flatter and Diſſemble for his Intereſt, and ſecular Advantage. But then they ſhall wonder, how they themſelves were ſo beſotted, as to neglect their eternal Salvation, for Vanity and Trifles; that their Minds ſhould be ſo taken up with the Things of this World, or ſo drowned in Senſuality, as not to beſtow one ſerious Thought about the everlaſting

Welfare

Welfare of their Souls, but to Sell them to the Devil for that which they were not ſuffered long to enjoy; and that now nothing remains to them of all their Riches and Pleaſures, but a ſad remembrance of their paſt Folly, and a fearful expectation of Judgment and fiery Indignation which ſhall devour them.

Second, In that great Aſſembly, wicked Men ſhall alſo behold, with Amazement and Indignation! all thoſe Converts, who upon eaſier Terms, fewer Admonitions, ſeldomer Preaching, under greater Difficulties and Afflictions, and in much ſhorter Time, repented of their Sins, returned from their evil Ways, were obedient to the Heavenly Calling, and yielded themſelves to the ſweet Influences and Motions of God's Holy Spirit. There ſhall ſtand the Men of *Nineveh*, who, upon the Preaching of one Man, in leſs ſpace than Forty Days, returned unto the Lord their God. But they have heard him call unto them all their Life long, and would not be reclaimed. Then it ſhall appear, that Faith and Charity, Humilty and Meekneſs, Temperance and Chaſtity, Patience and Self-Denial, and all the other Vertues of Chriſtianity, were not ſuch difficult Commands, but that an honeſt and diligent Perſon might ſo perform them, as to be accepted with God,

if he have but a ready Ear, a willing Mind, and an honeſt Heart; and earneſtly crave the Aſſiſtance of the Holy Spirit, who is ready to aſſiſt our Weakneſs, and to help all our Infirmities. And this Company of honeſt Perſons, ſhall make the Divine Judgment more apparently Juſt, againſt all perſevering Sinners, in paſſing upon them the horrible Sentence of eternal Puniſhment.

For why cannot we ſerve God, as well in Peace, as others ſerved him in War? Why cannot we love him, as well, when he gives us Health and Plenty, Honours, Reputation and Content, as others did, in Sickneſs and Diſgrace, in Poverty and in Priſons, upon Gibbets, and in the Hands of cruel Tormentors? Concerning this, no Account can be given.

Third, There is a worſe Sight for wicked Men than all this; for there they ſhall meet the Partners of their Sins; thoſe who either by their wicked Example, or their evil and pernicious Counſel and Perſwaſions, they have ſeduced into an evil Courſe of Life. And though now Men make a mock of Sin, and ſport themſelves with the Damnation of their Brother; yet, then it will be a fearful thing to appear before Chriſt's Judgment-Seat, and there to ſee Two or Three, or many more accurſed Souls, miſerably

miſerably Deſpairing, and Curſing thee, as the ſole Cauſe of their eternal Sorrows.

It may be, thy Luſt betrayed a ſilly Maiden's unguarded Innocence; or thy Example tempted thy Servant, or thy Neighbour, to Lying and Perjury, to Flattery or Injuſtice; or thy Society brought a Third unto the evil Habits of Gluttony and Exceſs. That Soul, which now cries to the Rocks to cover her, had it not been for thy perpetual and impure Solicitations, might have followed the Lamb in a White Robe; and that poor Man, who is fill'd with Horror and Confuſion, would have ſhined in Glory, hadſt not thou forced him to be a partaker in thy Wickedneſs. And when thou ſeeſt a Soul drag'd to Hell, whom thou didſt cauſe to Sin, well may'ſt thou fear, what is reſerved for thy dreadful Portion. For certainly it is the greateſt of Evils, to deſtroy a Soul for whom Chriſt dyed.

But in the midſt of this killing Circumſtance (in which ſo many Perſons of all Conditions are concerned; for many Sins are Sins of Society and Combination) our Bleſſed Lord hath left us one Comfort; *Two Women* (ſaith he) *ſhall be grinding together, the one ſhall be taken, and the other left: Two Men ſhall be in one Bed, the one ſhall be taken and the other left*, Luke xvii. 34, 35. That is,

thoſe that have been Confederate together in the ſame Crimes, may have a different Sentence. Now although our having been Inſtruments of drawing others into Sin (who, it may be, are ſince dead, and their State irreverſible) ought to make us greatly penitent as long as we live; yet upon our true Repentance, there is a Mercy that will ſeparate us at that Day, who have ſometimes ſtained each other with a common Crime.

Our Lord Jeſus Chriſt being ſet upon the Throne of his Glory, will ſeparate the Sons of Men one from another, as a Shepherd divided his Sheep from the Goats; and then ſhall every ſecret Thing be brought into Judgment, and the Thoughts of all Hearts ſhall be diſcloſed, and an Account ſhall be given for every idle Word, and every Man's Works ſhall be made manifeſt in the Sight of God. How will all the Wicked then be aſhamed and confounded, to have all their ſecret Wickedneſs, and their Midnight Baſeneſs, to be publiſhed before God and his Angels, and in the Hearing and Sight of Men and Devils? The Hypocrites Mask ſhall then fall off, and the Falſeneſs of his Heart ſhall appear unto all that great Aſſembly; then ſhall be diſcover'd all the ſecret Plots and Underminings of the Ambitious and Covetous, and the Lies and Flatteries of

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the deceitful and ſelf-ſeeking Perſon, wherewith he hath ſo often deceived, and over-reached his ſimple and well-meaning Brother: And all the World ſhall know (notwithſtanding all thy fair Pretences) how abominably Wicked thou haſt been; but none ſhall be more confounded at the Preſence of the Judge, than the uncharitable Man; who though he lived plentifully, yet refuſed to ſupply the preſſing Neceſſities of his poor Brother, when he begged an Alms of him for Chriſt his Sake, who ſhed his Blood for him; but he had no Pity, but let his poor Brother go away unrelieved. Such a Perſon muſt expect no Favour of the Judge at that Day; *For he ſhall have Judgment without Mercy, that hath ſhewed no Mercy*, ſaith St. *James*. Then ſhall thoſe righteous and holy Souls, who were deſpis'd and ſcorn'd in the World, whoſe Piety and Temperance was laugh'd at, as want of Breeding, and Meanneſs of Spirit; they ſhall ſtand forth in great Boldneſs before their Enemies, who ſhall hear them declar'd *the Friends of God, and Heirs of everlaſting Salvation.* Then ſhall all their moſt private Prayers, their Faſtings, and Auſterities, which they performed in their cloſeſt Retirements, and all their moſt ſecret Alms, and Acts of Charity, and Humanity, which they ſhewed to the Poor and Afflicted, for

Chriſt his Sake, come in Remembrance before God, and be rewarded openly before all the World. Then ſhall the Judge ſay unto them, *Come ye Bleſſed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World; you have been faithful over a few Things, enter into the Joy of your Lord. But Woe unto the Wicked; for the Reward of their evil Deeds ſhall be given them.* Chriſt will ſay unto them at that Day, *Depart from me, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels; there ſhall be weeping and gnaſhing of Teeth; and theſe ſhall go into everlaſting Puniſhment, but the Righteous into Life Eternal, where they ſhall ſhine forth as the Sun in the Kingdom of their Father for evermore.*

Now if we believe theſe Things, it concerns us all to repent and turn unto God; eſpecially ſuch of us, as are upon the Borders of Hell, that is, in a State of Sin: Let ſuch Perſons quickly ariſe from ſo great a Danger; for ſuddenly the Change will come, in which the Lord ſhall call to Judgment, and a Man ſhall have none to plead for him, unleſs a good Conſcience be his Advocate; and there ſhall be no Diſtinction of Perſons but of bad and good, of bleſſed and accurſed Souls. Let us therefore deſpiſe the World, and lay up Treaſure in Heaven, by giving of Alms. He

that

that lives temperately and charitably, and whoſe Deſires are after Heaven, that Man can long and pray for the Coming of the Day of the Lord: But he that doth not really deſire or long for that Day, either is in a very ill Condition, or doth not know that he is in a good one.

If we wiſely conſider theſe Things, we ſhall not find much Time for Mirth and Laughter; but we ſhall think it the ſafer Way, to ſtay for our Joys, till the Sentence of that great and dreadful Day be paſt.

A Meditation of the Torments of Hell.

IN this World, both evil and good Men live promiſcuouſly together, and the formal Hypocrite oftentimes paſſeth for a real Saint, when the honeſt and ſincere Chriſtian is frequently cenſured as a cunning Diſſembler: But at the great and general Judgment, Chriſt Jeſus, who is appointed to be the Judge of Quick and Dead, will throughly purge his Floor, and will make an eternal Separation between the Chaff and the Wheat; between wicked and pious Souls, by placing them in Dwellings as vaſtly different from each other, as they have been in their Lives and Converſations upon Earth: For the Righteous ſhall be conducted into thoſe Man-

ſions of Glory, which Chriſt is now preparing for them in Heaven; and the Wicked ſhall be turned into Hell, which was of old prepared for the Devil and his Angels: And that we may not ruſh headlong into this Gulph of Miſery, let us frequently call to mind, that there is ſuch a Place as Hell, which will certainly be the Portion of all thoſe that live and die in their Sins. Let us likewiſe often and ſeriouſly conſider what terrible Things are ſpoken of it in the Holy Scriptures, and what dreadful Torments are there ſaid to be reſerved for the Puniſhment of all Evil-doers. Hell is called the bottomleſs Pit, it is a Den of Devils, a Dungeon of Darkneſs, a Lake of Fire and Brimſtone, *where the Worm dieth not, and the Fire is never quenched; a Place of weeping and gnaſhing of Teeth for ever and ever.* In Hell there is the Abſence of all Good, not the leaſt Comfort or Refreſhment; and there is the perpetual Preſence of whatſoever is evil and diſtaſteful: The Wicked ſhall there be tormented in every Member of their Bodies, and in every Faculty of their Souls. The Eyes which were full of Adultery, and were won't to be delighted with laſcivious Objects, ſhall be plagued with the frightful Sight of hideous Devils. Now if in this World the Appearance of one of thoſe evil Spirits be ſo dreadful, that it almoſt

almoſt bereaves a Man of his Wits? What Horror muſt it needs bring to the Minds of all thoſe who ſhall be ſhut up continually in Company with all the loathſome Fiends of Hell? If to be caſt into a noiſome Dungeon, which is full of Toads and Serpents, and other hateful Vermin, be more grievous than Death it ſelf; how terrible will it be to all wicked Men to abide for ever with thoſe filthy Spirits in the bottomleſs Pit?

Thoſe Ears which were wont to recreat themſelves with the ſweeteſt Muſick, and moſt pleaſant and harmonious Voices; but were deaf to all the good Counſels and Inſtructions of God's Word, ſhall then hear nothing but the fearful Howlings of Devils, and the irkſome Groans, and direful Screekings of the Damned Reprobates for ever more.

The Tongue, which was exerciſed perpetually with blaſphemous Oaths, and horrid Execrations; and the Palate which was daily feaſted with Variety of delicious Cheer and choiceſt Wines, ſhall be there tormented with intolerable Hunger and Thirſt, not having ſo much as a Drop of Water to allay the exceſſive Heat of thoſe infernal Flames.

The Body which was uſed to be richly Apparell'd, and was pleaſed in the gratifying of its ſenſual and brutiſh Luſt, ſhall

then be clothed with Flames of Fire, and tormented with the acuteſt Pains in every Part; inſomuch, that all the Tortures that ever were inflicted upon all the Malefactors in the World, ſhall be nothing in compariſon of theſe Helliſh Miſeries.

The Soul alſo ſhall be tormented in all its Faculties, the Underſtanding ſhall be wracked, to think how intolerable fooliſh it hath been, to prefer the filthy nauſeating Pleaſures of Sin, before Vertue, and *the Love of God*; that it ſhould loſe Heaven and Eternal Happineſs, and incur everlaſting Miſery and Torment, for the Sake of ſottiſh Drunkenneſs, or filthy Luſt; or to ſatisfie a covetous, ambitious, or a revengeful Deſire. What horrid Reflections will the Damned Soul then make on itſelf, When he conſiders that his Will and Affections were ſo bent and inclined to Evil, that he would Sin, though it were even againſt the Quiet of his own Mind, the Light of his Reaſon, and the Dictates, and Reproofs of his own Conſcience; and that he alone hath been the Cauſe of his own Ruin, and that he can now lay the Blame of his own everlaſting Damnation upon none elſe but himſelf? How will the Memory be there confounded, to think how much precious Time he hath trifled away, in which he might have repented and amended his Life, and ſo have been

Happy

Happy for ever? and that he hath made many good Reſolutions of changing his Life, but never kept them; and that he hath ſometimes even begun the Work of Reformation, and abſtained a while from his vicious Practices; but in a little time, upon ſome freſh Temptation, he hath forgotten all his holy Purpoſes, and return'd again to his old Impieties, *like the Dog to his Vomit, and like the Sow that is waſhed, to her wallowing in the Mire*; and the Remembrance of this will be very terrible to his guilty Soul: Then all thoſe Impediments, which kept the Sinner from leading a religious Life, ſhall come into his Mind; and however prevalent they have formerly been with him, they will now appear vain and inconſiderable; and he ſhall admire, with Shame, how he was ſuch a Sot, as to be hindred by them from being Happy: Even in this World, when a wicked Man comes to have ſuch a quick Senſe of ſome notorious Crimes he hath knowingly and deliberately committed, and the Baſeneſs of his Ingratitude to Almighty God, ſo as to deſpair of Mercy, the Wounds of his guilty Conſcience are then ſo full of Pain and Smart, that he cannot reſt Day nor Night, nor take Pleaſure in any Thing in the World, and chuſeth oftimes to be his own Murderer, rather than to endure ſuch horrid Tortures; though,

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at the ſame time, he knows he plungeth himſelf into the bottomleſs Pit. How unſpeakably painful then muſt be the Gnawings and Bitings of the guilty Conſcience in Hell it ſelf? Where the ſelf-condemning Soul ſhall be let looſe, to be its own eternal Tormentor: For no Man hath either a more faithful Friend, or a crueller Enemy than himſelf. This, this is that reſtleſs Worm that never dieth, that ceaſeth not to plague and torment the Damned Soul to Eternal Ages.

How careful, infinitely careful, ſhould we here be, to keep our Minds and Conſciences clean and pure from all Sin? And if at any time we chance to contract any Guilt, let us inſtantly wipe it off, by a ſincere Repentance, and Faith in the Blood of Jeſus Chriſt; for his Blood cleanſeth us from all Sin: If we do thus, our Conſcience will be our Friend and Comforter in the Day of Affliction and Death; and in the World to come, will afford us infinite Pleaſure and Delight; but if we now defile our Conſciences with Sin and Wickedneſs, though at preſent they may be aſleep, and ſo give us little or no Diſturbance; yet in the other World they will awake, filled with Vengeance and Fury againſt us, for our wilful Neglect of them, and will be our moſt mercileſs Executioners for ever; then the Remembrance

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of every wilful Crime, will be as a fresh Stab at our Hearts, it will bring incredible Torture to our miserable despairing Souls to all Eternity.

In the midst of all these horrid Agonies and intolerable Pains, the Damned in Hell shall have none to pity them; but God shall laugh at their Calamities, the holy Angels, and the blessed Saints shall triumph in their just Punishments, and the Devils shall insult over them for ever; and this is the Quintessence of all their Miseries, to consider that their Torments are Eternal, and shall never end; this fills their accursed Souls with Despair and Confusion.

In this World it is some Ease to a Man under the severest Pains, and most pungent Afflictions, to think, that at length, an End will come; this bears up a Man's Spirit in the sharpest Calamity that can befall him; but in Hell the Torments are perpetual without the least Intermission; *the Worm dieth not, and the Fire never goeth out.* It is intolerable for a Man in this World (though void of all Pain) to be confined to his Bed for Seven Years; and no doubt, but if any Man were Sentenced to undergo it, he would buy it off, with the Loss of all his Estate: How insupportable must it then be, to lie down in a Lake of Fire and Brimstone for ever?

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When the Damned ſhall have remained in Hell as many Thouſands of Years, as there are Stars in the Firmament, or Drops of Water in the Sea, they are as far from an End of their Torments, as they were the firſt Day they were caſt into them; nay, they are ſo far from ending, that they are always but beginning.

Let us therefore wiſely and ſeriouſly ponder theſe Things in our Minds, before it be too late, and carefully avoid all Sin, tho' never ſo profitable or honourable, tho' never ſo pleaſant and delightful to our corrupt Inclinations and ſenſual Appetites; leſt we come into this dreadful Place of Torment, in which there is no Hope of Eaſe, and from whence there is no Redemption.

Meditation on Heaven.

AS the Meditation of Hell, and that Eternal Miſery which is prepared for the Devil and his Angels, which ſhall likewiſe be the Portion of all wicked Men to all Eternity, is neceſſary to deter Men from the Practice of Vice and Wickedneſs; ſo it is alſo requiſite and uſeful, to incite and encourage Men to proceed in a vertuous and pious Courſe of Life, that they often ponder and conſider in their Hearts, that great and glorious Reward, which

which God hath reſerved in Heaven for all thoſe that ſincerely love and obey him.

Therein imitating our Bleſſed Lord and Saviour Jeſus Chriſt, *the Author and Finiſher of our Faith, who for the Joy that was ſet before him, endur'd the Croſs, deſpiſing the Shame, and is now ſet down at the Right-Hand of the Majeſty on High*, expecting, *till his Foes be made his Footſtool.*

Now although *Eye hath not ſeen, nor Ear heard, neither hath it entred into the Heart of Man to conceive, the Things which God hath prepared for them that love him*; yet let us take a View of what is recorded in Holy Scripture concerning them.

Heaven (into which the Righteous ſhall enter) is called *a Kingdom which cannot be moved*; *a City, whoſe Builder and Maker is God*, which needs not the Light of the Sun to ſhine upon it, but the Glory of God doth enlighten it, and the Lamb is the Light thereof. In this glorious Place no unclean Thing ſhall ever enter; here is the perpetual Abſence of all that is evil and hurtful; and the continual Affluence and Fruition of whatſoever is delightful and pleaſant; there the Saints ſhall receive Crowns of Glory which never fade, and they ſhall be all Kings and Prieſts to God, and ſhall be made like unto the Holy Angels in Glory Everlaſting.

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Our Mortal Bodies, which, in this World, are ſubject to many Infirmities and Diſeaſes, ſhall in the Life to come be made Glorious and Immortal, ſhining like the Sun at Noon-day, in perfect Splendor; being for ever freed from Hunger and Thirſt, Cold and Heat, Pain and Sickneſs, and all thoſe Imperfections wherewith they were formerly burdened; Sorrow and Sighing ſhall flee away, and they ſhall be put beyond the very poſſibility of Miſery and Death, and ſhall be made like the Glorious Body of Jeſus Chriſt.

The Soul alſo ſhall be freed from all its Imperfections, the Underſtanding ſhall be inlightned with an univerſal Knowledge; the Will ſhall be rectified from all irregular Motions, and wholly reſolve itſelf into the Will of God; and the Affections ſhall be refined from all Carnal Deſires, and be fully ſatiated with the Love of God, who is the chiefeſt Good. The Soul ſhall deſire nothing beyond what it doth enjoy; and it ſhall enjoy nothing, but what infinitely pleaſes and delights it.

We ſhall in Heaven be for ever freed from the Temptations of *Satan*, the Allurements of this wicked World, and the frequent Sollicitations of our own Fleſh, to Luſt and Impurity, which have been often troubleſome unto us: And

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we ſhall then be beyond the Danger of ever loſing the Favour of Almighty God our Heavenly Father. We ſhall there remember, with Joy and Delight, the Time that we have ſpent in Religion, and the Works of Mercy and Charity. And we ſhall for ever bleſs and adore Almighty God, for giving us Grace to reform and amend our Lives, whilſt others preferred vile and ſenſual Pleaſures before a Crown of Life.

We ſhall (when we come to Heaven) be for ever in the Bleſſed Company of Cherubims and Seraphims, Angels and Arch-Angels, Martyrs and Prophets, Apoſtles and Saints, lauding and magnifying the Glorious God of Heaven and Earth! Yea, there we ſhall, with an exſtacy of Love and Joy! behold the Bleſſed Face of our dear Saviour Jeſus Chriſt, who ſhed his Blood to redeem us from eternal Miſery, and to procure us an Inheritance incorruptible and undefiled, which can never be taken from us.

Now if it be a pleaſant Thing for a Man to live upon Earth, in a ſettled Proſperity, and in the Company of his loving Friends, and moſt dear Relations; how much more happy and delightful, muſt it needs be, to make one of the Bleſſed and Glorious Company of Heaven to all Eternity?

Now

Now nothing can hinder us from arriving at this Happy and Glorious Eſtate after Death, but a ſinful and wicked Courſe of Life: Let us therefore, in Time, Repent of our Sins, and forſake all our evil Habits, and live in the conſtant Practice of Vertue and Holineſs, all our Days; that at the laſt Day, our Bleſſed Saviour may ſay unto us, *well done good and faithful Servants, enter into the Joy of the Lord.*

But withal, let us often remember, that after Death there is no middle State between Heaven and Hell; and if we will not be Happy, and walk in the Way that leads to Eternal Life, we muſt be Miſerable, and that for ever; which God of his Infinite Mercy prevent, for Jeſus Chriſt's Sake. *Amen.*

A Meditation upon the Sufferings of our Saviour Jeſus Chriſt.

OUR Bleſſed Saviour Jeſus Chriſt, the Eternal Son of God, out of his tender Love to Mankind, deſcended from Heaven, having laid aſide his Glory, and clothed himſelf with Human Fleſh; he voluntarily underwent all the Inconveniencies and Hardſhips of a mean Eſtate. He was Born of a poor Virgin, Betrothed to a Carpenter; the Place of his

his Birth was a Stable; his Cradle was a Manger; and in his tender Years, he was forced to fly into *Egypt*, to avoid the Cruelty of *Herod*, who sought his Life. And when he was returned, and grown up, he humbly work'd at the Carpenters Trade, to provide Necessaries for his Virgin-Mother and himself (after *Joseph*, his reputed Father, dyed.) Thus, by his Example, he hath taught his Disciples, not to be ashamed, to sustain themselves by an honest Imployment, though never so mean. And that it is our Duty, with the greatest Tenderness of Affection, to provide for our Parents in their Necessities.

When our Lord came Abroad in the World, and first begun to Publish himself to be the *Messiah*, and to Preach the glad Tidings of Salvation; (though he was continually doing Good, Healing all manner of Sickness and Disease among the People, casting out Devils, giving Sight to the Blind, restoring the Lame and Maimed, to the use of their Limbs, and raising dead Persons to Life, and forgiving the Sins of all humble Penitents, that implored his Mercy) yet he was Persecuted by the Chief Priests, and the whole Council of the *Jews*; derided and blasphem'd by the *Pharisees* and *Sadducees*; despised by his own Country-men, and perpetually affronted by the rude Multitude.

tude. But he behaved himſelf with the greateſt Meekneſs and Patience, in the midſt of their malicious Calumnies, and opprobrious Speeches; *when he was reviled, he reviled not again:* Teaching us, who are called by his Name, *not to be angry or paſſionate, when we are affronted, or deſpiſed, for the ſake of Piety and Vertue; but to bear it with ſerenity and calmneſs of Mind, ſeeing we have deſerved much worſe, for our Sins againſt Almighty God; and that our deareſt Lord had much harder uſage, who did no Sin, neither was Guile found in his Mouth.*

But when the Time drew nigh, in which he was to make his Soul an Offering for Sin, how did a thick Cloud of Miſeries then ſurround his Innocent Perſon! And his Bleſſed Soul was compaſſed about with Sorrow, at the Apprehenſion of what was coming upon him for our Sakes; for now he was in his own Perſon, to bear the Wrath of God, due to the Sins of the whole World.

When the Bleſſed Jeſus had Inſtituted the Holy Sacrament of his Laſt Supper, in Memory of his Death, and had Sung an Hymn, (which was called the *Great Hallelujah,* and begins at the 114 *Pſalm,* and ends at the 119 *Pſalm*) and had Comforted his Diſciples againſt his Departure, with the Promiſe of the Holy Spirit,

Spirit, and exhorted them *to be watchful and circumſpect, that they be not ſurprized by Temptation*; he aroſe and went with them over the Brook *Cedron*, into a Garden, where he uſed to reſort, and there he began his doleful Paſſion. Before this, *Judas* one of his Twelve Diſciples, that always attended him, forgetting all the Kindneſs of his Lord towards him, out of a Covetous deſign of getting a little Money, had agreed for Thirty Pieces of Silver (which is about Three Pounds *Engliſh* Money) to betray his Maſter into the Hands of the *Scribes* and *Phariſees*, his moſt implacable Enemies: And now he goes to them to receive his Money, and perform his Promiſe, and having received from them a Band of Armed Men, he goes with them with Lanthorns and Torches, to apprehend his Lord in the Garden, in the dead Time of the Night. In the mean Time, the Holy Jeſus was greatly diſmay'd, and his Soul was Sorrowful even unto Death, and he prayed earneſtly to his Heavenly Father, that the Cup might paſs from him, and his Prayer was ſo vehement, that he was in an Agony; and his Sweat was, as it were, great drops of Blood, falling down from his Sacred Body to the Ground; but ſtill at the end of every Prayer, he ſubmitted to the Will of God,

God, ſaying, *Father, not my Will, but thine be done*; teaching us thereby, in all our Supplications, though never ſo fervent, to reſign ourſelves unto the Divine diſpoſal; for God only knows what is beſt for us. Our Lord's Trouble and Anxiety in the Garden was ſo great, that an Angel was ſent on purpoſe from Heaven to Comfort and Strengthen him, who was the Lord both of Men and Angels. Behold herein the Humilty of the Son of God! and let us imitate it; and not deſpiſe wholſome Counſel and Advice, though it proceed from our Inferiours. So ſoon as our Bleſſed Lord had finiſhed his Devotions, he returned to his Diſciples, whom twice before he had viſited, and found them again ſleeping for Sorrow, and when they awoke, they knew not what to anſwer him: he mildly reproved their Stupidity, and at the ſame Time excuſed their Infirmity; ſaying, *the Spirit truly is willing, but the Fleſh is weak:* And he told them, *that now his Hour was come, that he was to be delivered into the Hands of Sinful Men; and bid them ariſe, for he that betrayed him was at Hand. And while he was yet ſpeaking, came* Judas, *and his Armed Company, to take him, as if he had been a notorious Theif or Murderer.* And becauſe his Perſon was not well known to the Soldiers

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at that Time of the Night, *Judas* had given them a Sign, ſaying unto them, *whomſoever I ſhall kiſs, that ſame is he, hold him faſt.* And accordingly, like a moſt perfidious Wretch, he came immediately to Jeſus, and ſaid, *Hail, Maſter*; *and kiſſed him:* Our Bleſſed Saviour did not refuſe him, though he knew his Traiterous Heart, but only ſaid, *Friend, betrayeſt thou the Son of Man with a Kiſs?* which Gentle Reproof (had not his Heart been as hard as an Adamant Stone) would have melted him into Tears of Contrition, for his ungrateful Villany; but it made no Impreſſion upon him. But let the remembrance of thoſe many wilful Sins, which we have committed, after our moſt ſolemn Reſolutions to the contrary (eſpecially when we were at the Lord's Table) cauſe Penitential Tears to flow from our Eyes, and even pierce our Hearts with Grief and Sorrow, for our Treachery and Ingratitude to our Bleſſed Lord.

When the Soldiers had received the Signal, they preſently laid Hands upon Jeſus, and bound him, and led him away. Then all his Diſciples, notwithſtanding all their Proteſtations of Love and Fidelity, forthwith forſook him and fled. And let us alſo be greatly watchful over ourſelves, and pray earneſtly unto God,

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for his Grace, that we do not forsake him, nor make Shipwrack of Faith, and a good Conscience, in the Times of Trouble and Persecution.

The Officers and Soldiers soon hurried Christ away, first to the House of *Annas*, where a rude Person smote him on the Face, for declaring, that he ever taught openly in the Synagogues of the *Jews*, and in the Temple; and no Man pitied that insolent Affront. From thence they carried him to the House of *Caiaphas* the High-Priest, where many of the Council and Priests were Assembled, and there the Innocent and Holy Lamb of God, was treated with the greatest Barbarity, which Malice could suggest. Here they most injuriously Charge him with the foul Crimes of Sedition and Blasphemy; but could prove nothing against him. And though many false Witnesses came to accuse him, yet so innocent and pure was his Life, that they could not agree by their false Allegations, to fix any Crime upon him. At last *Caiphas*, (being confounded at his unspotted Innocence, and admiring his stupendious Meekness and Patience, in the midst of so many malicious Accusations, and the most reproachful Language) he rose up, and adjures him by the Living God, to tell them, *whether he were the Christ?* Our Lord

Lord, out of the great Reſpect he always bare to the Holy Name of God, preſently acknowledgeth himſelf *to be the Son of God, and that they ſhould one Day ſee him coming in the Clouds of Heaven.* At the Declaration of this great Truth, the High-Prieſt rent his Clothes, and ſaid, *he had ſpoken Blaſphemy*; and asked *the Opinion of all that were preſent?* and they ſaid, *He was worthy of Death:* then began they a-freſh to mock and reproach him, and ſome of them did moſt ſpitefully ſpit in his ſacred Face, and afterwards they blinded him, and moſt inhumanely buffetted and beat him; and then in Deriſion, *bid him propheſy who it was that ſmote him; and many other Things blaſphemouſly ſpoke they againſt him,* Luke 22. 65.

The Bleſſed Jeſus, having been thus cruelly abuſed the whole Night, at the High Prieſt's Houſe, was carry'd early in the Morning before *Pilate* the *Roman* Governour, whether the Chief Prieſts and Scribes, and the reſt of the Multitude follow him with implacable Malice, and there moſt impudently and falſly they accuſe, the peaceable and innocent Saviour of the World, to be a Mover of Sedition in the State, and that he forbid them to pay Tribute unto *Cæſar*; (when he had wrought a Miracle to pay his own, and St. *Peter*'s Tax) but *Pilate* underſtanding that he came from *Galilee*, which belong-

ed to *Herod*'s Jurisdiction, he sent him to *Herod*, who was then at *Jerusalem*: But notwithstanding the clamorous Accusations of the *Jews*, and the frequent Interrogations of *Herod*, our Lord spake not one Word there, nor did any Miracle to satisfy the Curiosity of that cruel Tyrant; therefore *Herod* and his Men of War, scoffed at him, and put a Robe of Mockery on him, to make him derided by the Rabble in the Streets; and in that Dress sent him back again to *Pilate*, whether the *Jews* also accompany him with clamourous Out-cries, and blood-thirsty Hearts.

Then *Pilate* took Jesus into the Judgment-Hall, and examin'd him; but could find no Fault in him, which he declared both to the Chief Priests and People, and offered to release him according to the Custom, which was to have a Prisoner released at the Feast of the Passover; but they thirsted after the Blood of Christ, and desired that *Barabbas* (a seditious Murderer) might be released, and that Jesus should be Crucified. Then *Pilate* commanded, that Jesus should be scourged, which the Soldiers perform'd with great Severity; and out of their abundant Malice, they platted a Crown of Thorns, which, with a barbarous Cruelty, they forced upon his Head, till the Blood run down his sacred Temples; they stript him also of his

his Clothes, and put on him an old Purple Mantle; they bound his Hands, and gave him a Cane to hold, inſtead of a Sceptre, and then in Mockery and Deriſion bowed their Knees unto him, ſaying, *Hail, King of the* Jews; yea, they ſpit in his Holy Face, and taking the Cane out of his Hand, ſmote him upon the Head therewith. All theſe Barbarities and Inſolences did our bleſſed Redeemer endure with an unwearied Patience, without the leaſt Complaint, even for our Sakes, who have frequently offended him; how quietly then ſhould we ſuffer, when God chaſtiſeth us for our Faults.

After Jeſus had been thus ſhamefully handled, and ſpitefully treated by the Souldiers, *Pilate* brings him forth unto the People, to ſee if that ſad Spectacle could ſatisfy their Cruelty, or move their Pity. *Then came Jeſus forth, wearing the Crown of Thorns, and the purple Robe*; *and* Pilate *ſaid unto the Chief Prieſt and People, Behold the Man*; but they, nothing mollified with this pitiful Sight of the wounded and abuſed Jeſus, moſt inhumanly cried out, *Crucifie him, crucifie him*; but *Pilate ſaid unto then, Why, What Evil hath he done?* But *they cried out the more exceedingly, Let him be Crucified: And when* Pilate *ſaw he could not prevail with them, he waſhed his Hands before them,*

saying, I am innocent of the Blood of this just Man, see ye to it; then cry'd they all with one Consent, His Blood be upon us, and upon our Children; which dismal Curse fell upon their whole Nation, about Forty Years after, to their utter Ruin and Destruction; and their miserable Posterity feel the sad Effects of it to this Day: *Then* Pilate *gave Sentence that Jesus should be Crucified, and presently the Souldiers took the Robe of Mockery off from him, and laid the Cross upon his bruised Back, and led him out of the City*; but he being faint, and wearied with watching the whole Night, and with the many Cruelties he endured, ever since his Apprehension, *sunk down under the Burden of his Cross*, which when they saw, and fearing he should expire, before they had glutted their cruel Eyes with the infamous Death they design'd for him, *they took the Cross from his Shoulders, and laid it upon* Simon *the* Cyrenian, *to bear it after him.* Thus went the Holy Lamb of God, full of Pain and Smart, faint and thirsty, and all besmeared with his own Blood, to *Golgotha*, the Place of publick Execution; and here they stript him naked, to the Shame and Contempt of his malicious Enemies; and then the mercileſs Executioners, with a cruel Violence, fasten'd his sacred Body to the curſed Tree, by driving four great Nails

Nails thro' his Hands and Feet, thoſe tender and nervous Parts of the Body, which brought unſpeakable Pain and Anguiſh to our Bleſſed Lord, eſpecially at the fixing of the Croſs in the Earth; for then the Weight of his whole Body reſted upon nothing but four great Wounds.

Thus the Son of God, for the Sins of Mankind, did hang three Hours upon the Croſs, between Two Thieves, in great Pain and Torture, being all the while ſcoffed at, and affronted by the Chief Prieſts and People, before whom he had done ſo many Miracles, and to whom he had preached ſo many excellent Leſſons; yet now all was forgotten, and they laugh'd at him in his greateſt Miſery, which inſolent Carriage of theirs muſt needs bring freſh Trouble to his compaſſionate Soul: But Chriſt endured the Torments of the Croſs with admirable Patience, and deſpiſed the Shame, and in the midſt of his Tortures prayed earneſtly for his implacable Enemies, ſaying, *Father, forgive them, for they know not what they do*: After that, in the Depth of his Miſery and Sorrow, he cried out, *My God, my God; why haſt thou forſaken me?* To let us underſtand how great his Sufferings were, that his Human Nature ſeemed at that time, to be (as it were) ſeparated from his Divine; ſo that he felt no com-

fortable Influence from it, but endured the Quinteſſence of Pain and Anguiſh in his Righteous Soul, he then drank the Dregs of the Cup of his heavenly Father's Diſpleaſure, to free us from everlaſting Miſery and Torment.

About the Ninth Hour (that is, at Three a Clock in the Afternoon) our Bleſſed Lord's Spirits being much exhauſted with his acute Pains, and great Effuſion of Blood, he cried out, *I thirſt; which the Souldiers hearing, they gave him Vinegar and Gall to aggravate his Miſery; but when he taſted thereof, he would not drink; and knowing that all Things were now accompliſhed, which were written concerning him, he ſaid, It is finiſhed; and then bowing his Head,* ſaid, *Father, into thy Hands I commend my Spirit; and ſo yielded up the Ghoſt. When the Holy Jeſus was dead, one of the Souldiers with a Spear pierced his Side, and forthwith there came out Blood and Water: And in the Evening,* Joſeph *of* Arimathea *having begged his Body, took it down from the Croſs, wrapped it in fine* Linnen, *and laid it in his own new Tomb, which was hewn out of a Rock, wherein before never any one was laid,* where he reſted until the Third Day. Thus was Mankind redeemed (not with corruptible Things, as Silver and Gold) but with the precious Blood of Jeſus Chriſt, *as of a Lamb without Spot or Blemiſh.* Be-

Behold here, both the Goodneſs and Severity of God; his Goodneſs, in ſending his Son to die for us, that we might be admitted to Repentance and Amendment of Life; which if we ſincerely perform, none of our former Sins ſhall be laid to our Charge, but they ſhall all be put upon the Account of the Croſs, and be waſhed away with the Blood of Jeſus, which cleanſeth us from all Sins; and our future ſincere, tho' imperfect Obedience, ſhall be accepted, and we ſhall be accounted Righteous for his Sake. This ineſtimable Benefit Almighty God vouchſafed to Man, which he denied to the Angels that ſinned; they are allowed no ſecond Thoughts, Chriſt took not on him their Nature, nor ſhed one Drop of Blood for them; *but they are reſerved in Chains of Darkneſs, to the Judgment of the Great Day*; what Cauſe have we then always to admire, and adore the Kindneſs of God, which he hath ſhewed to us, in his well-beloved Son Jeſus Chriſt? Behold alſo the Severity of God, in not forgiving the Sins of Mankind, until they were expiated by the Heart-blood of his dear Son Jeſus Chriſt; and yet no Man ſhall partake of the Benefit of this expiatory Sacrifice, until he hath truly repented of all his Tranſgreſſions, and brought forth the Fruits of Repentance, in Amendment of Life: Neither

ther will God regard a Prayer, nor accept of any Act of Piety or Vertue from us, but only for the Merits ſake of the Holy Jeſus; by Virtue of whoſe Interceſſion alone it is, that we do receive any Bleſſing upon Earth, or can ever hope to be received into the Kingdom of Heaven at the laſt Day.

Certainly great was the Anger and Hatred of God againſt Sin, ſeeing Chriſt endured ſuch grievous Torments for its Expiation; great therefore ſhould be our Repentance for our Sins, and infinite ſhould be our Care, leſt we be entangled again in our evil Habits; leſt we wilfully apoſtatize from a religious Courſe of Life; for then we ſhall loſe the Benefit of Chriſt's Paſſion, and then there remains no more Sacrifice for Sins.

Doubtleſs alſo, the Miſeries of Hell muſt be very dreadful, ſince the Son of God ſo willingly deſcended from Heaven, and endur'd the curſed Death of the Croſs, to redeem Mankind from them; how exceeding cautious ſhould we then be, at all times, of a vicious Life, which is the ready way to that Place of Torment, from whence there is no Redemption.

Let us often meditate and ſeriouſly ponder in our Minds, the exceeding great and wonderful Love of our dear Lord and Saviour Jeſus Chriſt, in humbling himſelf ſo

low,

low, and in enduring ſo many Indignities, and ſuch horrid Tortures, (which cannot be recounted or remembred without a ſad Compaſſion) even when we were his Enemies, and did not deſerve any Favour at his Hands, and that for no other End, but to put us into a State of Salvation, *that whoſoever believes in him*, and obeys his holy Laws, *ſhould not periſh, but have Everlaſting Life*; and let theſe Conſiderations inflame our Hearts with ardent Affections towards him.

Let his Love conſtrain us to live always in Obedience to his ſacred Laws; for we are not our own, he hath purchaſed us with his moſt precious Blood: Let us therefore never alienate ourſelves from his Service, but continually glorify him both in our Souls and Bodies, which are his: Let us daily deny ourſelves, take up our Croſs and follow him, chuſing rather to die, than willingly to offend him: And ſeeing he hath inſtituted holy Myſteries to be received in Memory of his bitter Paſſion and Death, let us gladly lay hold upon every Opportunity we ſhall meet with, to commemorate his Love in that Holy Sacrament. Let the Holy Name of Jeſus be engraven upon our Hearts, and let his Crucifixion be continually before our Eyes, then ſhall no Sin have Dominion over us, no Luſt ſhall reign in our

mortal Bodies, but we ſhall dedicate our whole Lives to his Service and Honour; *And ſo when he ſhall come again in Glory to judge both the Quick and the Dead, we ſhall be caught up into the Clouds, to meet the Lord in the Air, and ſo we ſhall be ever with the Lord*, even with him whom our Souls do love, rejoycing with all the glorious Company of Heaven, ſaying, *Worthy is the Lamb that was ſlain, to receive Power, and Riches, Wiſdom and Strength, and Honour, and Glory, and Bleſſing, for ever and ever.* Amen.

A Meditation on the Folly and Miſchief of Sin.

ALL Mankind having received their Being from God, and depending upon his Mercy and Goodneſs for their Daily Subſiſtance, are therefore always moſt ſtrictly obliged to yield an entire Obedience to his Commands; and whoſoever ſhall preſume to omit what God hath required to be done, or to do any Thing which God hath in his Word expreſly forbidden, is guilty of Sin, he is a Rebel againſt his Creator, and a moſt ingrateful Deſpiſer of his moſt kind and bountiful Benefactor.

And certainly there can be no greater Folly in the World, than for Men to offend

fend God, to whom we are ſo highly obliged, to provoke him to Anger, *in whoſe Hands our Breath is, who is not able only to with-hold all good Things from us, but likewiſe infinitely to puniſh us for our Diſobedience:* And he hath declared that he will take Vengeance upon all impenitent Sinners at the laſt Day, who ſhall be eternally excluded from his glorious Preſence; and therefore Sinners, in Holy Sripture, are called Fools, becauſe they thus act contrary to their greateſt Intereſt. *Do you thus requite the Lord,* (ſaith *Moſes* to the rebellious *Iſraelites*) *O fooliſh People, and unwiſe? Do you provoke the Lord to Jealouſie; are ye ſtronger than he?*

2. Sin is Folly, becauſe it is attended with Shame and Repentance; for no Man can ſeriouſly reflect upon his Sins and Vices, but with Regret and Shame, for acting againſt the Laws of God, and againſt the Light of his own Reaſon and Conſcience. *What Fruit have you of thoſe Things,* (ſaith the Apoſtle St. *Paul*) *whereof ye are now aſhamed.* The Pleaſure of Sin vaniſheth in a Moment, but the Guilt of it ſtings the Soul of the Sinner for ever after; when he conſiders that he hath incurred the Anger of God, deſtroy'd his own Peace, and hazarded his eternal Welfare, to gratify a ſenſual or ambitious, a covetous or a revengeful Deſire: And truly this is one

of the beſt Fruits that Sin doth produce, namely, Repentance and Contrition; for this is the only Means left us, through the Blood of Chriſt, to regain the Favour of God, and recover our loſt Innocence, and to arm us againſt all Temptation to Sin, for the Time to come: But yet Repentance (if it be real and ſincere, if it be a Repentance unto Life and Salvation) brings much Smart and Sorrow with it; yea, the true Penitent's Grief for Sin, is always ſo great and pungent, that he would give all the World (if it were in his Power) that he had not acted his moſt pleaſing or profitable Vices, and would gladly undo them again if it were poſſible. Certainly then, he that Sins in hopes he ſhall repent hereafter, is guilty of as great Folly and Madneſs, as if a Man ſhould wound himſelf, in hopes (after he hath endur'd much Pain and Smart, many wearieſome Days, and reſtleſs Nights) that at length he ſhall be perfectly healed.

And if we are ſo bewitched with our Luſts and Vices, as to perſiſt in the Practice of them all our Days, without any Repentance to interrupt our Mirth and Jollity, *we ſhall bewail them with Shame and Confuſion of Face for evermore, in the bottomleſs Pit of Hell.*

3. Sin is not only fooliſh, but likewiſe miſchievous and pernicious; it is the ſole Cauſe

Cauſe of all the Evils and Miſeries in the World. The Angels for their Sins againſt God were caſt out of Heaven, and became hideous Devils. It was Sin turned our firſt Parents out of Paradiſe, and brought Death and a Curſe upon all their Poſterity; Sin brought a Deluge of Waters upon the old World; *and God overthrew* Sodom *and* Gomorrha, *and the Cities of the Plain, with Fire and Brimſtone from Heaven, for their abominable Lewdneſs.* The Children of *Iſrael* for their manifold Impieties, were often puniſhed with heavy Judgments from God, and at laſt carried Captive out of their own Land.

It is the Wickedneſs of Mankind that hath filled the World with Miſery and Trouble; *hence comes Wars and Deſolations, Famines, and Peſtilences, and all thoſe innumerable Diſeaſes and Evils, under which ſo many Thouſands every where continually groan.* For God hath revealed his Wrath from Heaven, againſt all Ungodlineſs and Unrighteouſneſs of Men; he hath prepared for Sinners the Inſtruments of Death. Some Sins are marked with a particular Stroke of Vengeance from Heaven: Thus Luſt and Intemperance waſte the Eſtate, conſume the Body with loathſome Diſeaſes, and bring a reprobate Mind. The Thief, and the injurious Oppreſſor, the unjuſt Man, and

the griping Extortioner entail Beggary and a Curſe upon themſelves and their Poſterity; the Lyar and perjured Perſon is branded with Infamy and Diſgrace, and his Conſcience is ſeared, as it were, with a hot Iron; and the Murderer and perfidious Traitor ſeldom live out half their Days, but are cut off by the Hand of Juſtice, for their enormous Crimes.

Sin makes Men degenerate into Beaſts; for by Pride and Paſſion, Malice and Revenge, Oppreſſion and Cruelty, Men become like Dogs and Wolves, Lions and Tygers, unto each other; ſo that the honeſt well-meaning Perſon is continually in Danger of being made a Prey to the ſubtle Deceiver, or cruel Oppreſſor.

And becauſe all Men have ſinned, therefore all Men meet with Vexation or Diſappointment, Trouble or Diſſatisfaction, in all, or moſt of their Enterprizes and Concerns. Yet all the Miſeries and Calamities which God inflicts upon all Mankind in General, in this Life, for their Sins, are nothing in Compariſon of thoſe horrid Tortures, *which are prepared for the Devil and his Angels, in that Lake, which burns with Fire and Brimſtone for ever and ever*, into which God hath threatned to caſt all impenitent Sinners at the laſt Day.

Since

Since therefore Sin is attended with Shame and Miſery in this World, and with everlaſting Puniſhment in the World to come, let every one be perſwaded carefully to avoid all Occaſions of Sin, and to fly from every Temptation and Allurement to Evil, as from an implacable Enemy; let us earneſtly repent of our paſt Offences, and ſpeedily break off our evil Habits, and live in ſtedfaſt Obedience to God's holy Laws for the Time to come; and then God will be reconciled unto us, and we ſhall enjoy true Peace and Tranquility of Mind, in the midſt of all the Moleſtations and Afflictions of this Life; and when we depart hence, *we ſhall be made Partakers of unſpeakable Bliſs, and Pleaſure for evermore.*

Short and Profitable MEDITATIONS, *to be often uſed by the* Devout Chriſtian, *viz.*

I.

CONſider frequently, that Almighty God is preſent in all Places, and ſeeth thee whereſoever thou art, and knoweth all thy Thoughts, and perfectly underſtandeth all thy Intentions: And at the ſame time remember, that he is a moſt holy God, and abhors the leaſt Impurity; that he is a moſt juſt Judge, and will

will most certainly render unto every Man according unto his Works. If such Thoughts as these were often in your Mind, how extremely circumspect would you then be of your Life and Actions at all Times?

II.

Remember often that the Devil watcheth for an Opportunity to tempt thee to Evil, and so to destroy thee for ever. Consider likewise, that thy own Heart is more wicked than thou canst conceive it to be, and is ready continually to yield to his Suggestions; and you are then nearest Danger, when you think yourself most secure. Therefore you have great Reason, Daily to implore the Divine Assistance, to be always upon your Guard, and carefully to shun all Appearance of Evil.

III.

Think frequently with yourself, how many Mercies God hath bestowed upon you (who are unworthy of the least) which he hath denied to many others. But above all, consider his infinite Love and Kindness to you, in causing you to be born of Christian Parents; that you had not your Lot with *Jews*, *Turks* or *Pagans*, and thereby prejudiced against the Person, and Religion of the Holy Jesus, the Saviour

viour of the World; but you have been educated in the Knowledge of the Truth, even from your tender Years; let the Conſideration of this ineſtimable Mercy cauſe you to live ſuitable to ſo Holy a Profeſſion, adorning the Goſpel of our Lord Jeſus, by an unblamable Converſation; for the Condition of wicked Chriſtians, who have lived contrary to the holy Precepts of the Goſpel, ſhall be much more ſevere at the Day of Judgment, than that of Infidels, tho' they have been guilty of the ſame Impurities, becauſe they wanted the Light of the glorious Goſpel, which Chriſtians Daily enjoy.

IV.

Conſider the precious Value of Time; how that it is altogether out of our Power to retain; it is given us by Minutes, and is continually paſſing from us, and being once paſt, can never be recalled; therefore be hugely careful to improve it, ſquander it not away in Vanity and Folly, leſt on thy Death-Bed, thou deſire a few Days Reſpite, and they will not be granted.

V.

Conſider how diligent worldly Men are in their Purſuit after Riches, Honours and Pleaſures; what Pains do they take,

take, and what Troubles do they undergo to accompliſh their Deſigns, and to gratify their ſenſual Appetite? which (without a hearty Repentance) will bring them at laſt to Eternal Damnation: and be aſhamed of thy Sloth, that any Difficulty, or Diſgrace, any Trouble or Affliction, ſhould diſcourage thee in the Service of God, and the Progreſs of a vertuous and holy Life, ſeeing God hath promiſed to all thoſe that continue in well-doing, Eternal Life.

VI.

Frequently and ſeriouſly call to mind, that you have often relapſed into the ſame Sins after Repentance, and the moſt ſolemn Promiſes and Vows of new Obedience; and then think, what an hainous Crime this is; and withal remember, that if any Man had been guilty of half ſo much Falſity and Ingratitude againſt you, as you have been againſt Almighty God, how would you ſcorn and abhor ſuch a Perſon. Now God is as ſenſible of an Injury as you can be, and he is able infinitely to puniſh you for it; therefore humble yourſelf mightily before God, for your manifold Backſlidings, and earneſtly beg Pardon for Jeſus Sake.

VII. Con-

VII.

Consider the exact Lives of the Primitive Christians, how zealous they were for God's Glory, how devout in his Service, how just and charitable, how humble and courteous in their Converse with Men, and how chaste and temperate, how meek and moderate, how peaceable and contented in all their Actions. Consider also (dear Christian) that thou art under the same Obligations, hast the same Promises of Reward, and hopest to come to the same Heaven with them when you die. Now had you as great a Love for thy dear Saviour Jesus Christ, as they had (and you have as much Reason for it) you could not but live as they did. Let these Meditations quicken thy Dulness and supine Indifference.

VIII.

Remember how willingly, and how chearfully the Martyrs suffered the cruelest Torments for the sake of Jesus Christ, and then you will not, you cannot think any Trouble or Affliction heavy or grievous.

IX.

Consider often and seriously, that in the other World, there is no middle State between Heaven and Hell, and that e're long

long (you know not how ſoon) you yourſelf muſt be moſt certainly in one of thoſe Places, according as you have here lived either a vertuous or a vicious Life: And if you will not be happy in chuſing the Way that leads to Heaven, you muſt be miſerable to all Eternity.

X.

Remember always, that how pleaſant ſoever a Sin may be in the Temptation, yet it will be Bitterneſs in the End. Think alſo, that Sin is of a ſpreading and infectious Nature; and if you give way to a ſmall Sin, you cannot be ſecure from a greater: Therefore carefully ſuppreſs the leaſt evil Imagination, as being of the ſame Nature with, and Productive of the moſt flagitious Wickedneſs.

XI.

Conſider what a Mercy it is that you are alive, that God hath ſpared you ſo long, and given yo ſo large a Time of Repentance; that he did not cut you off from the Land of the Living, in the very Act of ſome notorious Sin, as he hath done many others. Think every Morning, that God hath given you, as it were, a new Life. It concerns you therefore, carefully to avoid thoſe Sins which you did commit the Day before, and

and to perform the Duties you did neglect; and believe that God hath ſpared you another Day, becauſe you were not prepared to die; Be now the more diligent *to work out your Salvation, and to make your Calling and Election ſure*, leſt God ſpare you not another Day.

XII.

A Chriſtian ought always to remember, that what Riches or Eſtate he hath in this World, is not his own, but that it is lent unto him by Almighty God, to diſpoſe of to his Glory, and for the Comfort of his Relations, and Relief of ſuch as are in Neceſſity; therefore do not eagerly purſue Riches, nor boaſt of them that are in thy Poſſeſſion; grieve not when they are taken from thee, nor deſpiſe thoſe that are in a meaner Condition than thyſelf; but be careful ſo to manage what you have received, as one that expects to be called to an Account, by the great Judge of Heaven and Earth; that you may be able to give up your Account with Joy, and not with Grief of Heart.

XIII.

Remember often, that in much ſpeaking, thy Truth is in Danger; in Delights and Pleaſures, that thy Chaſtity is in Danger; and in much Buſineſs, that thy Religion

ligion is in Danger: Therefore it is highly requiſite, that you be very watchful of yourſelf when you are in theſe Circumſtances, leſt you fall into the Devil's Snare.

XIV.

Conſider the Goodneſs of Almighty God to you in your Creation, in making you a reaſonable Creature, capable of ſerving and enjoying him, who might have made thee a Toad, or any ſuch vile Creature; and do you expreſs your Thankfulneſs to God for ſo great a Mercy, by living in Obedience to his Laws; and ſuffer not thy Soul, thy rational Part, to be ſubject to thy Paſſions, or a Slave to the brutiſh Appetites of Senſe, leſt thou become worſe than the Beaſts that periſh.

XV.

Conſider, that if thou liveſt in the conſtant Practice of any known Sin, thou can'ſt not be a true Chriſtian; for the Devil can hold thy Soul faſter by one Sin that pleaſeth thee, than by many that begin to be tedious unto thee. And therefore as it is your Duty to avoid all Sin in General, ſo you are more eſpecially to beware of thoſe Vices, to which you are moſt inclin'd, either by your Converſation, or natural Conſtitution.

XVI. Con-

XVI.

Conſider the Neceſſity of Repentance in order to Eternal Happineſs; but take heed that you be not deceived, in thinking that Repentance is only a Sorrow for Sins paſt: For you have not really repented, till you have forſaken your Sins, and broken off all your evil Habits and wicked Diſpoſitions. Therefore if you confeſs your Sins unto Almighty God, with Sorrow of Heart, and earneſtly beg Pardon for the ſame, and reſolve to amend your Life for the Time to come; but after a little time, you return to your evil Ways, and commit the ſame Sins again, and then repent again, and afterwards Sin as you did before: this is ſo far from Repentance, that it aggravates your Impiety, and declares you to be under the Dominion of your Luſts, and bound faſt with the Chains of Iniquity; and if you do not ſpeedily break looſe from this Bondage of the Devil, you have great Reaſon to fear that you are one of thoſe miſerable Perſons, of whom our bleſſed Lord and Saviour ſpeaks thoſe ſad Words, *Luke* 13. *That they ſhall ſeek to enter into the Kingdom of Heaven, but ſhall not be able*; and the Reaſon is, becauſe they ſtill retain a ſecret Love to their Luſts in their Hearts, which makes them not able to withſtand a Temp-

Temptation: But this is to be underſtood chiefly of actual Sins.

XVII.

It is very profitable for a Chriſtian, ſometimes to ruminate upon the Miſeries of Mankind, and in his Thoughts to viſit Hoſpitals and Priſons, and Houſes of Mourning. To conſider, how many Perſons are deprived of the Uſe of their Reaſon, and are become like unto the brute Beaſts, altogether cut off from the Society of Men. How many are ſick and diſeaſed, groaning under miſerable Pains and Tortures: That Multitudes are pinched with extream Penury and Want, Daily begging their Bread from Door to Door; and others are oppreſſed with cruel Slavery and Bondage, continually digging in the Mines, and toiling at the Oar: That many are blind, lame and decriped, unable to help themſelves, and miſerable Spectacles to behold: That ſome are ſhut up in loathſome Priſons and Dungeons, being faſt bound in Miſery and Iron; and others ſigh deeply under the heavy Load of a guilty Conſcience, having no Reſt in their Souls, by reaſon of their Sins; how that there are Thouſands that die every Night, and Ten Thouſands that weep and lament with Anguiſh of Heart every Day. Theſe Conſiderations will be apt

to

to ſoften our Spirits, making us tender and compaſſionate to the Needy and Diſtreſſed; they will make us patient and ſubmiſſive under Afflictions, which are the lot of Multitudes throughout the World, and they will fill our Hearts with Gratitude and Thankſgiving to Almighty God, for preſerving us from ſo many diſmal Calamities, which are the Portion of many Thouſands, that are far better than ourſelves.

XVIII.

Conſider the Folly and Madneſs of thoſe that begin a Religious Courſe of Life, and do not purſue it, but return to their former evil Habits and Vices. It had been better for ſuch Men, not to have known the Ways of Godlineſs; their Condition ſhall be more intolerable than that of *Sodom*. Therefore, O Chriſtian, be ſtedfaſt in thy Faith, and conſtant in the Practice of a Vertuous and Holy Life; for not thoſe who continue Thirty or Forty Years, in a Courſe of Piety, but thoſe that endure to the end of their Lives, ſhall be ſaved.

XIX.

Let the devout Chriſtian, often ask himſelf theſe Queſtions, *viz.*

What if I ſhould die this Hour; am I prepared for Death? this Day, or this Night, may (for ought I know) be my laſt upon Earth. For my Life is limited, and my Days are numbred, and yet the Number of them is unknown to me. How watchful ſhould I always be? How circumſpect in all my Actions? leſt I be taken unprovided: for at an Hour that I think not of, God will call me hence.

XX.

Conſider how many there be, that live wicked and vicious Lives, and ſo go headlong to eternal Ruin and Deſtruction. And how few there be that walk in the Ways of Vertue and Piety, which lead unto eternal Life. And be greatly afraid, leſt thou be corrupted with the multitude of evil Examples, which are daily before thy Eyes, and fall ſhort of Heaven, and have thy Portion in endleſs Miſery and Torment.

Several

Several SCRIPTURES, *ſhewing the Neceſſity of Repentance, and Holineſs of Life, for the attaining Eternal Happineſs in Heaven,* viz.

ISAIAH Chap. i. Verſe 16, 17, 18.

WASH ye, make ye clean, put away the evil of your Doings from before mine Eyes, ceaſe to do evil,

Learn to do well, ſeek Judgment, relieve the Oppreſſed, judge the Fatherleſs, plead for the Widow.

Come now, and let us reaſon together, ſaith the Lord; though your Sins be as Scarlet, they ſhall be as white as Snow; though they be red like Crimſon, they ſhall be as Wool.

EZEKIEL Chap. xviii. ver. 26, 27, 30.

When a righteous Man, turneth away from his Righteouſneſs, and committeth Iniquity—for his Iniquity that he hath done, ſhall he die.

Again, when the wicked Man turneth away from his Wickedneſs, and doth that which is Lawful and Right, he ſhall ſave his Soul alive.

——Repent and turn yourſelves from all your Tranſgreſſions; ſo Iniquity ſhall not be your Ruin.

LUKE Chap. xiii. Ver. 5.

Except ye Repent, ye ſhall all — periſh.

LUKE XV. ver. 7.

There is Joy in Heaven over one Sinner that repenteth, more than over Ninety and Nine Juſt Perſons, that need no Repentance.

ACTS iii. ver. 19.

Repent ye — and be Converted, that your Sins may be blotted out, when the Times of refreſhing ſhall come from the Preſence of the Lord.

MATTH. vii. ver. 21.

Not every one that ſaith unto me Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven.

1 CORINTH. vi. ver. 9, 10.

Know ye not that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived: neither Fornicators, nor Idolators, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God.

2 CORINTH. v. ver. 10.

——*We must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.*

1 THESSAL. v. ver. 22.

Abstain from all appearance of Evil.

2 THESSAL. i. ver. 7, 8, 9.

——*The Lord Jesus shall be revealed from Heaven, with his Mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction, from the Presence of the Lord, and from the glory of his Power.*

TITUS ii. ver. 11, 12, 13, 14.

——*The Grace of God, that bringeth Salvation, hath appeared unto all Men, teaching us, that denying Ungodliness, and Worldly Lusts, we should live Soberly, Righteously, and Godly in this present World: Looking for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity,*

and puriſie unto himſelf, a peculiar People, zealous of good Works.

HEBREWS xii. ver. 14.

Follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord.

REVEL. xxi. ver. 7, 8.

He that overcometh ſhall inherit all Things, and I will be his God, and he ſhall be my Son. But the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whore-mongers, and Sorcerers, and Idolators, and all Lyars, ſhall have their Part in the Lake which burneth with Fire and Brimſtone; which is the Second Death.

Penitential PSALMS, to be uſed on Days of Private Faſting and Humiliation.

I.

O Lord reprove me not in thine Indignation, neither chaſten me in thy heavy Diſpleaſure.

Turn thee, O Lord, and deliver my Soul: O ſave me for thy Mercies ſake.

I confeſs, O Lord, that I have ſinned with my Fathers, I have done amiſs and dealt wickedly.

I have

I have gone aſtray from thy Ways, like a Sheep that is loſt; I have not ſet thy Fear before mine Eyes.

But with mine Eyes have I beheld Vanity, and with my Mouth I have uttered perverſe Things.

O remember not the Sins and Offences of my Youth: but according to thy Mercy think thou upon me, O Lord, for thy Goodneſs.

For my Soul is ſore troubled, by reaſon of my Sins; and my Heart is vexed within me, becauſe of my Tranſgreſſions.

Hear, O Lord, and have Mercy upon me; and for thy Name ſake, pardon mine Iniquity, for it is great.

Call to remembrance thy tender Mercies, O God: and thy Loving-kindneſs, which have been ever of old.

Deliver me, O Lord, from my Spiritual Enemies; for they are too ſtrong for me, and they hate me with a cruel hatred, but I flee unto thee for Succour.

Cleanſe my Soul from ſecret Faults, and let no Wickedneſs have Dominion over me.

O keep my Soul and deliver me, let me not be confounded, for I put my Truſt in thee.

Glory be to the Father, &c.
As it was in the beginning, &c.

II.

HAVE Mercy upon me, O God, after thy great Goodness; according to the multitude of thy tender Mercies, do away mine Offences.

Wash me throughly from my Wickedness, and cleanse me from my Sin.

For I acknowledge my Transgressions, and my Sins are ever before me.

My Sins have taken such hold upon me, that I am not able to look up, yea, they are more in Number than the Hairs of my Head, so that my Heart hath failed me.

O Lord, let it be thy Pleasure to deliver me; make haste to help me, O Lord.

Hide thy Face from my Sins; and blot out all my Misdeeds.

Make me to hear of Joy and Gladness; that the Bones which thou hast broken may rejoyce.

Create in me a clean Heart, O God, and renew a right Spirit within me.

Cast me not away from thy Presence, and take not thy Holy Spirit from me.

Restore unto me the Joy of thy Salvation, and uphold me with thy free Spirit.

Deliver me from Blood-guiltiness, O God, thou that art the God of my Salvation, and my Tongue shall sing of thy Righteousness.

O Lord, open thou my Lips, and my Mouth shall shew forth thy Praise.

For thou desirest not Sacrifice, else would I give it; thou delightest not in Burnt-Offerings.

The Sacrifice of God is a troubled Spirit; a broken and a contrite Heart, O God, wilt thou not despise.

For, O Lord, though thou dwellest on high, yet thou hast respect unto the lowly, and hast promised to save those that are of a contrite Spirit.

Glory be to the Father, &c.

As it was in the beginning, &c.

III.

HEAR my Prayer, O God, and hide not thyself from my Petition.

Give heed unto me, O Lord, and hear me, how I mourn in my Prayer and am vexed, I have no rest in my Soul, because of my Sins.

For my Wickednesses are gone over my Head, they are like a sore burthen, too heavy for me to bear.

I have sinned, and what shall I do unto thee, O thou preserver of Men.

Even mine Iniquities testifie against me, O God, and my Back-slidings do reprove me.

I have not regarded thy Works, O Lord, nor rightly conſidered the operation of thy Hands.

I have been like unto the Horſe and Mule, which have no underſtanding.

So fooliſh am I and ignorant, I am even as a Beaſt before thee.

But in thee, O Lord, do I put my truſt, do thou anſwer for me, O Lord, my God.

For I will confeſs my Wickedneſs, and be ſorry for my Sins.

And if we confeſs our Sins, thou, O Lord, art Faithful and Juſt to forgive us our Sins, and to cleanſe us from all unrighteouſneſs.

Forſake me not, O Lord, my God, be not thou far from me.

Deliver me from all mine Offences, and let not thy wrathful Diſpleaſure take hold on me.

Be merciful unto me, O Lord, heal my Soul; for I have ſinned againſt thee.

Haſte thee to help me, O Lord God of my Salvation.

Glory be to the Father, &c.
As it was in the beginning, &c.

IV.

O Lord God of my Salvation, I will cry Day and Night unto thee: O let my Prayer enter into thy Preſence, incline thine Ear unto my Calling.

For

For my Misdeeds prevail against me, and my Transgressions are all in thy sight.

Many a time, O God, have I provoked thee to anger with my own Inventions, neither have I kept thy great Goodness in remembrance.

I have forgotten thee, my Saviour, and I have not kept thy Commandments.

My Heart hath not been whole with thee, neither have I continued stedfast in thy Covenant: but I have started aside like a broken bow.

But, Lord, I make my Prayer unto thee, in an acceptable Time.

Hear me, O Lord, in the multitude of thy Mercies, even in the Truth of thy Salvation.

O remember not my old Sins, but have Mercy upon me, and that soon, lest I come to great Misery.

Shut not up thy Loving-kindness from me, O Lord, in Displeasure, let not thine Indignation burn against me, like Fire for ever.

But help me, O God of my Salvation, for the Glory of thy Name, O deliver me, and be merciful unto my Sins for thy Name Sake.

Hide not thy Face from thy Servant, O Lord, lest I be like unto them that go down into the Pit: but draw nigh unto my Soul, and save it for thy Mercies Sake.

Be thou my strong hold, whereunto I may always resort; for thou, Lord, never failest them that seek thee.

So shall I give thanks unto thee for ever, and be always shewing forth thy praise, from Generation to Generation.

Glory be to the Father, &c.
As it was in the beginning, &c.

V.

BOW down thine Ear, O Lord, and hear me, ponder the voice of my humble Desires.

Comfort the Soul of thy Servant; for unto thee, O Lord, do I lift up my Soul.

O my God, I am ashamed, and blush, to lift up my Face unto thee, for mine Iniquities are increased over my Head, and my Trespasses are grown up unto the Heavens.

If I should count them, they are more in Number than the Sands; for who can tell how oft he offendeth?

But do thou take away all mine Iniquities, O Lord, and receive me graciously, heal my back-slidings, and love me freely.

For thou, O Lord God, art full of Compassion, and Mercy, Long-suffering, plenteous in Goodness and Truth.

O turn thee then unto me, and have Mercy upon me, shew some token upon me for good, that my Heart may rejoyce.

Forgive the Offences of thy Servant, O Lord, and cover all my Sin.

Turn

Turn thyself from thy wrathful Indignation; and let thine Anger cease towards me.

Speak Peace unto my Soul, O God my Saviour, and let me not return again unto Folly.

Teach me thy way, O Lord, and I will walk in thy Truth: O knit my Heart unto thee, that I may fear thy Name.

So shall I give thanks unto thee, O God, with an unfeigned Heart, and will praise thy Name for evermore.

Glory be to the Father, &c.
As it was in the beginning, &c.

VI.

HEAR *my Prayer, O Lord, and let my crying come unto thee.*

Hide not thyself from me, in the Time of my Trouble; incline thine Ears unto me when I call, O hear me, and that right soon.

To thee, O Lord, belong Mercies and Forgiveness, though I have rebelled against thee; neither have I obeyed thy Voice, to walk in thy Laws, which thou hast set before me.

I have sinned, and committed Iniquity, I have done wickedly, in departing from thy Precepts.

My own Lips testifie against me, and my own Heart condemneth me.

But,

So shall I give thanks unto thee for ever, and be always shewing forth thy praise, from Generation to Generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

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My own Lips testifie against me, and my own Heart condemneth me.

But,

But, Lord, deal not with me after my Sins, neither reward me according to my Wickedneſs.

Be not diſpleaſed at me for ever, O Lord; ſtretch not out thy Wrath againſt me, throughout all Generations.

For thou, Lord, art good and gracious; and of great Mercy unto all them that call upon thee.

Shew me thy Mercy, O Lord, and grant me thy Salvation.

Let me not go back from thee, O God; but liſt up the Light of thy Countenance upon me, and I ſhall be whole.

O ſatisfie me with thy Mercy, and that ſoon, ſo ſhall I rejoyce and be glad all the Days of my Life.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

VII.

HEAR my Prayer, O God, and conſider my Deſire: Hearken unto me for thy Truth and Righteouſneſs ſake.

Enter not into Judgment with thy Servant, O Lord: for in thy ſight ſhall no Man living be juſtified.

I confeſs, O Lord, that I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son.

I have forsaken thy Commandments, O Lord, and have walked after the Imaginations of my own evil Heart.

I have forgotten thee, my Saviour, who hast done great Things for me; and I have grieved thy Holy Spirit.

I have cast thy Word behind me, and refused to be reformed.

I have despised thy Reproofs, and sinned more against thee in mine Affliction.

O Lord correct me, but with Judgment, not in thine Anger, lest thou bring me to nothing.

For if thou, Lord, shouldst be extreme to mark what is done amiss, O Lord, who may abide it?

But there is Mercy with thee, O God, therefore shalt thou be feared.

O let me hear the Voice of thy Lovingkindness, O Lord; for in thee is my Trust: O cast not out my Soul.

Remember me, O Lord, according to the favour which thou beareſt unto thy People; O visit me with thy Salvation.

Then will I not be afraid of any evil Tydings, but I will rejoice in thy Lovingkindness, O God; and in the midst of the Congregation, will I give thanks unto thy Name, O Lord most highest.

Glory be to the Father, &c.

As it was in the beginning, &c.

An

An Humble CONFESSION, *to be used by the Penitent Soul, when it is burthened with a true Sense of Sin: Or, on Fasting-Days.*

O Eternal God, who dwellest in that Light unto which no Mortal Eye can approach, and yet hast promised to have respect unto those that are of an humble and contrite Spirit, Behold with an Eye of Compassion, me miserable Wretch, now prostrate before thee; I acknowledge, O Lord, from the bottom of my Heart, that I am unworthy even to lift up mine Eyes unto Heaven, which is the Throne of thy Glory: how much more unworthy to take thy Sacred Name into my polluted Lips; or to present any Supplication unto thee? For my Sins and Transgressions are many in number, and most heinous in their Nature, being aggravated with the most provoking Circumstances; so that my Heart even faileth me, and my Spirit is confounded within me, when I seriously reflect upon them. But if we confess our Sins, thou, O Lord, art Faithful and Just to forgive us our Sins, and to cleanse us from all Unrighteousness. Be merciful therefore unto me, O God, who now acknowledge my wickedness,

ednes, and am heartily grieved for my Sins.

I confess, O Lord, with Sorrow of Heart, that I have not lived according to thy Holy Will; I have not loved thee, my God, with all my Heart, nor feared thee with all my Soul, nor served thee with all my Might; nor loved my Neighbour as myself. I have been unthankful to thy Divine Majesty, forgetting that thou hast made and preserved me; I have been unmindful of the great Love of thy dear Son Jesus Christ, in suffering a shameful, and bitter Death upon the Cross for my Redemption; and I have often rebelled against the gracious Influences and Motions of thy Holy Spirit.

But I Repent, O Lord, this Day, I Repent, and am heartily sorry for these my Offences.

Lord be merciful unto me a Sinner.

I have Offended thee, my God, by Pride and Self-conceit, desiring to be esteemed in the World, as much or more than others; in not suffering with due Meekness and Humility, the Afflictions sent me by thy Divine Providence, for my Amendment. I have been negligent of my Life, indevout in my Prayers, drawing nigh unto thee with my Lips, when my

my Heart hath been wandring after Vanity and Folly. Yea, I have ſometimes wholly omitted my Prayers, upon vain and trivial Occaſions. I have been diligent and curious many Times, in pleaſing my Appetite, in Meat, Drink and Pleaſure; loſing my Time; pampering my Fleſh; quenching the Spirit; making matter both for Sin and Sickneſs: But I have not been ſo diligent in mortifying the Fleſh, and ſubduing the Luſts thereof.

But now, O Lord, I earneſtly Repent, and am greatly aſhamed of this my Folly and Impiety.

O God, I further acknowledge, with Sorrow, that I have been an improvident Steward, of the good Things which thou haſt given me, ſpending them vainly and unneceſſarily; but I have not been ſo Charitable to the Poor and Needy, as I might, and as I ought to have been.

Mine Eyes, O Lord, have wandred after Vanity, beholding and looking after unſeemly Things, without diſpleaſure; and eaſily ſpying the Faults of others, but I have not ſo ſoon obſerved my own Sins, and manifold Miſcarriages.

I have not kept the door of my Lips, nor bridled my Tongue, but I have been both exceſſive and extravagant in my

Speech;

Speech; immoderate in my Mirth; and sometimes apt to give rash Censures.

Mine Ears have been greedy after Vanity and Novelty, listning after the Affairs and Defects of others, which concerned me not, and after what hath been unprofitable and obscene.

I have Offended thee, my God, (who searchest the Heart) by the entertainment of evil and impure Thoughts, and have not resisted their first beginnings; but have often given consent unto them, and mused upon them in my Mind, till they have produced both idle Words, and wicked Actions.

But I Repent, O my God, I Repent extremely, and am mightily grieved in my Soul for these Impieties.

O Lord be merciful unto me a Sinner.

I confess with shame, O Lord, that I have also offended thee, by Anger and Impatience, and Desires of Revenge, growing peevish and disquieted at trifling Accidents, and at the cross and imprudent Actions of others.

I have (to my own Confusion) imployed both the Members of my Body, and the Faculties of my Soul, in the Ways of Folly and Sin; I have transgressed my Duty in all Relations, and in all the

Actions,

Actions of my Life; and even in my beſt Actions, I find nothing but Weakneſs and Imperfection.

I have made myſelf Guilty of the Sins of others, by conſent, by not reproving, or encouraging their evil Actions, ſo making the heap of my own Offences greater, and my Puniſhment the ſeverer, if thou ſhouldſt enter into Judgment with me.

O Lord, I acknowledge (with great Indignation againſt myſelf, for my Folly and Ingratitude) that I have Sinned, not only through ignorance and ſurprize, but even againſt my own Knowledge, againſt the Reproofs of my own Conſcience, and after the moſt ſolemn Vows and Purpoſes of Obedience and Holy Life: Yea, after I have received thoſe ineſtimable Pledges of thy Love, the precious Body and Blood of thy dear Son Jeſus Chriſt, in the Holy Sacrament of his Laſt Supper; I have been ſo unwary, as to return to my Sins, like the Dog to his Vomit, or like the Sow that is waſhed, to her wallowing in the Mire. [*Here mention your greateſt Sins.*]

My ſecret Sins, O Lord, are innumerable; Sins ſecret to myſelf, through Negligence, Forgetfulneſs, or wilful Ignorance: Sins ſecret to the World, being committed before thee only, and under the witneſs of my own Conſcience: The remem-

remembrance whereof, are a Torment to my Guilty Mind.

But I Repent, O God, I Repent, from the bottom of my Heart (as far as I know my Heart) and am grieved at the multitude and hainousness of my Offences.

O Lord be merciful unto me a Sinner

O Holy Jesu, Blessed Redeemer, Lamb of God, that takest away the Sins of the World, have Mercy upon me. Thou forgavest thy Servant *Peter*, that denied thee with Oaths; thou didst cast Seven Devils out of *Mary Magdalen*; and didst bear the Convert Thief from the Cross, to the Joys of Paradise: Have Mercy upon me also, O Lord. For though I have heaped together more Sins, than all these in Conjunction, (considering the greatness of thy Loving-kindness towards me) yet neither their Sins, nor mine, nor the Sins of the whole World, can equal thy Mercy, which is infinite and eternal. Behold me a wretched and miserable Creature, a fit Object of thy miraculous Mercy. Despise me not, O Lord, for thou didst create me; cast me not away (O merciful Saviour) in thine Anger, for thou didst Die for me. But say unto my Soul, *thy Sins are forgiven.* Thou

art

art to pass Sentence upon me at the last Day; for thou art my Judge. Do thou answer for me, O blessed Redeemer; for thou art my Advocate. O reserve not my Sins to be punish'd in the Life to come; for then I must die eternally: But pardon, I beseech thee, O God, pardon all my past Offences; and deliver me from the Wrath to come. And bring me in this Life, to a holy, severe and saving Repentance. Behold I am in thy Hands; Grant, O Lord, that I may weep, and be contrite for my manifold Transgressions, as oft as I shall think upon them. And let thy Holy Spirit lead me from the errours of my Ways, into the Paths of Righteousness, and through all the Paths of an Holy Life. That in the Day of Death, I may find Mercy; And in the Day of Judgment, I may be freed from the Terrours of thy Wrath, and the Sentence of the Wicked; and may have my Portion at thy Right Hand, with all thy Saints and Angels, to Sing an eternal Hallelujah, to the Honour of thy Name, O most merciful Saviour Jesus, to whom with the Father, and the Holy Ghost, be Praise and Glory ascrib'd, World without End. *Amen.*

Our Father which art in Heaven, &c.

Of

Of the Practice of Vertue.

WHoſoever intends to be a true Chriſtian, and hopes to dwell with his Bleſſed Saviour Jeſus Chriſt, eternally in the Heavens; muſt not only Repent of his former evil Life, but he muſt alſo for the future, exerciſe himſelf in the conſtant Practice of all Grace and Vertue, that he may be fitted and diſpoſed to inherit that exceeding weight of Glory.

And for the better Direction of the devout Chriſtian, here is Annexed a ſhort and plain Deſcription of thoſe Graces and Vertues, with which his Soul ſhould be inveſted and adorned: Hoping that he will tranſcribe them in his Life and Actions; that others ſeeing his good Works, may be ſtirred up to imitate his Holy Example, and glorifie God our Heavenly Father. So ſhall his Mind be filled with ſolid Joy, and Divine Conſolation in this Life; and hereafter he ſhall partake of thoſe unſpeakable Pleaſures, which are at God's Right Hand for evermore.

Of Faith.

THE firſt and principal Grace of a Chriſtian, is Faith; for whoſoever comes to God, muſt believe that he is; and

and that he is a rewarder of all thoſe that diligently ſeek him.

Now, as we are Men endued with Reaſon, we muſt believe whatſoever appears to be Credible, and yet this Faith hath no Excellency in it; becauſe whatſoever we are convinced in our Underſtandings to be true, we cannot help the giving up our aſſent unto it, no more than we can forbear to ſee what is before us, if we open our Eyes.

But that Faith, which is ſo often mentioned in the Holy Goſpel, and to which ſuch great Things are promiſed, by our Bleſſed Saviour Jeſus Chriſt; is a firm and indubitable aſſent, to whatſoever God hath Revealed in the Sacred Scriptures [though it ſurpaſs our Reaſon to Comprehend] and that only, becauſe Almighty God, who is Truth itſelf, hath declared it.

Thus, a true Chriſtian believes all the Glorious Myſteries of the Redemption of Mankind by Chriſt Jeſus, as really, and firmly, as if he himſelf could perfectly fathom each Particular, in that ſtupendious Work. Such a firm and ſtedfaſt Faith, will moſt certainly ſhew itſelf by its Works; namely, by influencing our Lives, and conforming all our Actions to thoſe Sacred Rules and Inſtructions, which we believe God hath given us in his Holy Word.

From

From hence we ſee, that wicked Men have no Faith in God, whatſoever they pretend; for it is impoſſible for any one to believe thoſe terrible Threatnings denounced by Almighty God againſt Sinners, and yet to live in the conſtant Practice of thoſe very Sins, againſt which ſuch dreadful Things are threatned; but every faithful Chriſtian expects and relies upon what God hath promiſed, and fears what he hath threatned (as certainly) as if he ſaw the Things ready to come upon him, only becauſe he believes God is faithful, and that Heaven and Earth will ſooner periſh, than one Jot or Tittle of what God hath ſaid ſhould not come to paſs; this is giving Glory to God: And whoſoever hath ſuch a Faith, and Acts accordingly, (without which he cannot be ſaid to have it) *ſhall not periſh, but have everlaſting Life*; as our bleſſed Saviour hath promiſed.

And let the Thing revealed be never ſo incredible to our weak Reaſon, yet if we are aſſured that God hath revealed it, true Faith never doubts, but readily aſſents to the Truth of it; and herein is the Excellency of this Grace of Faith, *without which it is impoſſible to pleaſe God.*

Of Hope.

HOPE is a Degree of Confidence or Assurance beyond Faith, and is exercised upon a Good that is future; for upon our Belief, that God hath promised Eternal Happiness unto all them that obey him, Hope puts us upon the speedy Performance of the Conditions required, and then earnestly expects, and waits for the Accomplishment of the Promise; and so it is called an Anchor of the Soul; for by it, the Soul remains fixed in its pious Resolutions and Practices, until it attain its Desire; and is not discouraged by length of Time, but hopes to the End, because God is faithful that hath promised; and hath said, *That they that hope in him shall not be confounded.*

Of Repentance.

REpentance is a Duty that doth always suppose an Error, or an Evil going before: (for no Man repents of what is Good and Vertuous; such Actions never bring Trouble or Regret unto the Mind) But to repent properly, is upon our being convinced that we have erred, and done amiss, to have Sorrow and Anxiety in our Hearts for the same; and upon a serious

rious Reflection on the Evil of our Actions, immediately to change our Opinions and Practices, and (as much as in us lies) to undo whatsoever we perceive we have ill done.

And this Almighty God requires indispensably of every Person, that hopes for Mercy at his Hands: And so our Lord hath told us in his Holy Gospel, *Luke* xiii. 3. *Except ye repent, ye shall all perish.* Now this Duty of Repentance is so rational, that we can have no Pretence to refuse it; nay, we have great Cause to admire the Goodness of God, that he will admit of Repentance, instead of entire Obedience unto his sacred Laws; and yet so gracious hath the Eternal God manifested himself to be, *Ezek.* xviii. that if we repent sincerely, (that is) if we are heartily grieved for our past Offences, and live regular and obedient Lives for the Time to come, he hath promised (for the Passion's Sake of his dear Son Jesus Christ) to pardon and accept us.

And our blessed Saviour hath declared in his Holy Gospel, that such Repentance, and Change of a Sinner, from Vice and Sin, to grace and Vertue, is so pleasing to him, *that it causeth Joy even among the holy Angels in Heaven,* Luke xv. And then certainly it must bring infinite Satisfaction and Comfort to the Sinner himself, who is more immediately concern'd in this

bleſſed Reformation: and this is ſufficient Encouragement to incite any one to the Practice of ſo neceſſary and beneficial a Duty.

Of Self-Denial.

SElf-denial is a Duty commanded by our Lord and Maſter Jeſus Chriſt; and before his coming, is not noted in Holy Writ. And he tells us expreſly, *That if any Man will be his Diſciple, he muſt deny himſelf*, Matth. xvi. 24. and again, *Luke* xiv. 33. he ſaith, *That unleſs a Man forſake all that he hath, he cannot be his Diſciple.* The meaning of which Precept, is not to be reſtrained only to the Forbearance of whatſoever is in itſelf Evil (for that we are at all Times prohibited) but it conſiſts in the refuſing of thoſe Comforts and Refreſhments, (for our better Progreſs in the Ways of Vertue and Religion) which we might otherwiſe lawfully enjoy; as to abridge ourſelves in Meat and Drink, and lawful Pleaſures, and living below our Quality, that we may have the greater Ability to help and relieve the poor and neceſſitous: To chuſe an unpleaſant Morſel, before that which is grateful unto our Palate; that ſo we may have the greater Command over our ſenſual Appetite; and ſometimes to reſtrain ourſelves from corporal Delights and

and Recreations, (tho' innocent) that we may ſpend the Time which we gain from them, in fervent Prayer, and devout Meditations, chuſing rather to miſs a Meal, or to debar ourſelves of our wonted Reſt and Sleep, than to omit our uſual Times of Devotion; to diſclaim that good Report, which may attend the due Diſcharge of our Duty, as not at all belonging unto us, but to Almighty God, who, by his Grace, hath enabled us to do his Will; and readily to part with our Eſtates, Liberties, Relations, and our own Lives, rather than wilfully to neglect a known and neceſſary Duty, or to commit a manifeſt Impiety.

Of Charity.

CHarity or Love is two-fold, as it refers to God, or to our Fellow-Creature.

As it refers to God, it is called the Firſt and the Great Commandment, *Matth.* xxii. 37, 38. *Thou ſhalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Mind.*

Now Love is a Delight or Complacence in an Object, becauſe it is good in itſelf, or beneficial to us; and upon both theſe Accounts Almighty God is infinitely amiable; for he is Goodneſs itſelf, and the very Fountain of all thoſe Excellencies

that appear in his Creatures, which render them beautiful and lovely in our Eyes.

And he is the Author of all that Good and Happiness, which we either enjoy, or expect. Whatever makes our Lives comfortable here, it is from God; and that Eternal Happiness which we expect hereafter, is his Gift, he hath prepared it for us. And upon these Considerations we must conclude, that God deserves our greatest Love, our most ardent Affection; and this Grace of Charity or Christian Love, is the more excellent, in that it makes us Partakers of the Divine Nature: For so St. *John* tells us in his first Epistle, *Chap.* iv. 16. *God is Love,* (saith he) *and he that dwells in Love, dwells in God, and God in him.*

Our Love and Charity is also to extend to all Mankind, for it is the Divine Command, *Thou shalt love thy Neighbour as thyself.* Besides, all Mankind partake of the same Nature with ourselves, and have more lively Impressions of the Divine Image, than the rest of the Creatures in this lower World, and for that Reason more deserve our Love.

Now altho' we shall never want the highest Reasons, and the greatest Arguments in the World, to love God, because he is as unchangeable in his Goodness, as in his Essence; and also never ceases to

extend his Love and Benignity to us; *For in him we live, move, and have our Being*, *Acts* xvii. 28. and therefore our Love to God muſt never wax cold, but rather continually grow and encreaſe; it muſt have no other Bounds, than the utmoſt Poſſibility and Capacity of our Nature. Yet our Brethren do many times ſo obliterate and deface the Divine Image in their Souls, that there remains nothing in them, that can attract, or move our Affections towards them; nay, they ſometimes degenerate into the very Nature of Devils, being full of Envy, Malice, Deceit, and all Injuriouſneſs; ſo that their Company is as much to be avoided, as the Society of the moſt ravenous Wolves, and the impureſt Swine: But even then, when there remains nothing in their Diſpoſition and Temper to encline our Love, we are ſtill to continue it towards them, being ready and willing to forgive the Injuries they have done us, and to do them all the Offices of Humanity and Friendſhip, which their Circumſtances do require, as far as our Capacities will permit: And that in Obedience to the Injunction of our bleſſed Saviour, who expreſly commands us, *To forgive thoſe that offend us, as we hope for the Pardon of our Sins at his Hands*; and *to love our Enemies, and to do good to them that hate us, and to pray for them that*

despitefully use us and persecute us, Matth. v. 44. So that our Obligation to this Divine Vertue of Charity will never cease; *Charity is that excellent Grace, which* (we are told by St. *Paul*, 1 Cor. xiii.) *will never fail, but will abide for ever, when Faith, and Hope, and Patience, shall have an End.* And our blessed Lord hath made it the only Character of a true Christian; *By this* (saith he) *shall all Men know that you are my Disciples, if you have love one to another*, John xiii. 35. *This heavenly Vertue of Charity will cover a Multitude of Sins*; (saith St. *Peter*, in his first Epistle, *Chap.* iv. 8.) *Love to God and our Neighbour, is the fulfilling of the Law*, and is more than all external Acts of Religion whatsoever. *And without Charity*, (whatever other Gifts or Abilities we may be endowed withal) St. *Paul* assures us, *we are but as sounding Brass, and a tinkling Cymbal in the sight of God*, 1 Cor. xiii.

Of Zeal.

ZEAL is a certain Vigour and Activity of Mind, which puts us upon the exerting our utmost Strength and Ability, in the Performance of whatever we apprehend to be Good and Vertuous. And St. *Paul* tells us, *That it is good to be zealously affected always in a good Thing*, Gal. iii. 18.

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But our Zeal muſt always be regulated by Knowledge; (that is) we muſt be well aſſured, that what we thus earneſtly follow, is in its own Nature really good and commendable, and tends apparently to the Honour of God, and to the Good and Benefit of ourſelves and others; or elſe, if we are miſinform'd, we may think we do God Service, when we act by the Devil's Inſtigation.

Of Gratitude or Thankfulneſs.

GRatitude is a ready and chearful Acknowledgment of Benefits received, and a Willingneſs to recompence the ſame, as far as it lies in our Power.

Now as to the firſt Part of it, it is due to Almighty God, from whom we have received all the good Things which we do enjoy, whether Earthly or Spiritual; and therefore unto him we muſt offer Daily (as a grateful Acknowledgment of his Mercies) our Sacrifices of Praiſe and Thankſgiving, which is all that we can do, and all that God requires: So ſaith St. *Paul*, *In every Thing, or for every Thing, give Thanks, for this is the Will of God in Chriſt Jeſus.*

But as to Men, what Benefits and Kindneſs we receive from them, we are not only thankfully to acknowledge them, but we

must take all Occasions to requite their good Will to us, with real Acts of Kindnesse, whenever we have Opportunity; this Duty, even Nature itself, doth teach us.

Of Devotion.

DEvotion is a Readinesse and Fervency of Spirit, in performing all Acts of Divine Worship; and it is directly opposite to that Coldnesse and Indifferency of Mind in the Things of Religion, which our Blessed Saviour did reject in the Church of *Laodicea*, Rev. iii. Whoso hath this Grace truly implanted in his Soul, he readily embraceth all Opportunities of worshipping God, and offers up his Prayers and Thanksgivings with great Fervour and Intention of Mind; yea, all religious Duties are easy and pleasant unto him. This made Holy *David* delight in the Meditation of God's Law, and to esteem it above Thousands of Gold and Silver; for that he was devoted unto God's Service, and had resolved to praise him as long as he had any Being.

We find *Cornelius* the Centurion, *Acts* x. was a great Example of true Devotion, in his frequent and fervent Prayers, and liberal Alms, which he Daily performed and offered up to God; and he had

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the Honour of having an Angel sent from Heaven, to acquaint him, that both his Prayers and Alms were come up for a Memorial before God, and to give him further Instruction in his Duty, by sending him to St. *Peter* the Apostle, to learn the Mysteries of the Holy Gospel.

Our Blessed Saviour Jesus Christ, when he was upon Earth, was so devout, that he continued a whole Night upon a Mountain in Prayer to God, *Luke* vi. 12, and he spent a great Part of the Night in Prayer in a Garden, in that sad Night of his Passion: And he hath told us, *That Men ought always to pray, and not to faint.*

And by the Parable of the unjust Judge, who righted the Widow for her Importunity, hath declared, *That he will hear, and fully answer the earnest and importunate Supplications of all his faithful Servants, which they continually pour forth before him*, Luke xviii.

St. *James* also assures us, *That the fervent Prayer of a righteous Man will prevail much, and be greatly effectual*, James v. and that Apostle is recorded in History, to be a great Example of Devotion to all the World; in that his Knees were grown brawny and callous, with his long and frequent Kneeling at his Prayers. We have also the Example of a devout Woman in holy Scripture, *Luke* ii. one *Anna*, a Pro-

Prophetess, of Fourscore Years of Age, and yet she served God with Prayers and Fastings, both Night and Day; (that is) she observed all the Times of Devotion that were then usual among the *Jews*, either in publick or private, which were many.

Now these Examples are sufficient to recommend this excellent Duty to our Practice; and if we freely give up ourselves to the frequent Exercise of true Devotion, that will soon recommend itself to us, by that solid Joy and Pleasure, that true Satisfaction of Mind, which we shall certainly reap from the due and conscientious Performance of it.

Of Humility.

HUmility is a Vertue that gives us a real estimate of ourselves, and makes us think ourselves to be no better than we really are: according to the Exhortation of St. *Paul*, *It suffers us not to think more highly of ourselves than is meet, but to think soberly*, Rom. xii. 3.

And it proceeds from a right Apprehension of our own Condition; for whosoever seriously considers his own State, either by Nature or Practice, will have no Reason to be elevated in his own Thoughts: For if we reflect upon our Bodies (which we so-

so highly value) we shall find that their Original is from the Earth; they are the Subjects of many Diseases, and at last, by Rottenness and Corruption, are reduced into Earth again. And if we take a View of our Souls, those truly noble Beings, by the which we are raised above the Rank of other Animals here below, (tho' their Extraction be Divine and Heavenly) yet they are so often depraved by evil Habits, and corrupt Propensities, that their Beauty is changed into very Deformity: For our Understanding (which is, as it were, the Eye of the Soul) is frequently darkened with Error, or fullied with the Fumes of sensual Lusts; that we discern not our greatest Interest, till it be too late to follow it; but act as Fools and Madmen, preferring the nauseating Pleasures of the carnal Appetite, before the real and satisfactory Delights of Vertue and Piety. Our Wills are so perverse and rebellious, that they often-times refuse to follow the Dictates of our Mind, tho' it be illuminated by the Divine Spirit; and our Affections are for the most part guided by Sense, and enslave our Souls to the Love of earthly Objects: Now whoso ponders these Things, and remembers that this is his own Case, (as every Man's Conscience, upon Examination, will readily testify to him) cannot but have mean and low

low Thoughts of himself, and blush to think how often he hath deviated from the holy Commands of his wise Creator, and acted contrary to his own Reason and Conscience.

And the Excellency of this Vertue of Humility, manifestly appears, in that it makes us highly to extol and magnify the Mercy and Goodness of God, in regarding such mean and despicable Creatures as we are; and it causeth us to receive every Gift and Blessing from his gracious Hands, with Hearts full of Gratitude and Admiration, as knowing it is infinitely beyond our Deserts. It likewise teacheth us to improve and employ all our Enjoyments and Abilities, to the Honour of God, from whose Bounty and Benignity they do all proceed.

And whosoever is truly possessed of this Vertue, doth really seem poor in his own Thoughts, whatever natural Parts or Endowments, whatever Wealth or Honours he may enjoy above others; because he knows he hath nothing but what he hath received, and for which he is always highly accountable to Almighty God; and such Persons as humble themselves, our Lord saith, *shall be exalted*, Luke xviii. 14. The humble Man doth more especially glorify God, and therefore God hath highly exalted him; for he hath promised to

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dwell with those that are of an humble Spirit; and this is Encouragement enough for any one to endeavour after the Attainment of this Vertue.

Of Meekness.

MEekness is the opposite to Anger, and the Companion of Humility; these Vertues are both join'd together by our Lord and Master Jesus Christ, and both proposed by him to our Practice; *Learn of me*, (saith he) *for I am meek, and lowly in Heart*, Matth. xi. 29.

This Vertue consists in an even Temper of Mind, not apt to resent an Injury, not easily provoked; but bears with the insolent Words, and ruder Carriage of evil Men, without the least Thought of Revenge; it returns not Railing for Railing, nor repays any ill Expression, or direful Execration with another as bad; but on the contrary, it gives good Words, and soft Answers, in return for spiteful Behaviour and provoking Language; it curbs and restrains the Passions, and keeps them within their due Bounds, that they break not forth into any unseemly Speeches or Behaviour.

And we are encouraged to the Attainment of this Grace by the Apostle St. *Peter*, who tells us, *That the Ornament of a*

meek

meek and quiet Spirit, is in the sight of God of great Price, 1 Pet. iii. 4. and we cannot have better Arguments to recommend it to our Practice, since it is both an Ornament to our Persons, and renders us acceptable to the only wise God; whereas Anger and Passion are generally the Effects of Pride and Arrogancy; and therefore proceeding from so evil a Root, must certainly be abominable in the Sight of God, who abhors the Proud, but exalteth the Humble and Meek.

Meekness is also the more excellent, in that it renders us quiet and peaceable in our Conversations, causing us (as we are commanded, as much as in us lieth) *to live peaceably with all Men,* Rom. xii. 18.

Of Patience.

PAtience is a Grace or Vertue, that is solely conversant with Afflictions and Adversities, enabling us to bear them quietly and submissively, whether they proceed mediately from Man, or more immediately from God himself, it makes our Troubles, of what kind soever they be, to seem light, and to sit easy upon our Minds. By this Vertue of Patience we are said to possess our Souls; for it gives us the free Use of our Reason and Judgment, to consider how far we have deserved

ſerved what we ſuffer; and how that our mercifull God and heavenly Father, can bring Good out of theſe Evils; and hath promiſed *that all Things ſhall work together for Good, to them that love him*; and *that the greateſt Miſeries and Calamities that can befal us in this Life, ſhall not be able to ſeparate us from his Love to us, in Chriſt Jeſus our Lord*, Rom. viii. 35. And though our Troubles may be unjuſt from Men that inflict them, yet they are then rather Matters of Joy than Grief: Foraſmuch as they are deſigned by Almighty God (who permits them) for our ſpiritual Profit and Advantage, and are a Means of encreaſing our Eternal Reward in Heaven. For ſo ſaith our Bleſſed Lord and Saviour Jeſus Chriſt, *Bleſſed are they that ſuffer for Righteouſneſs-ſake; Rejoyce, and be exceeding glad, for great is your Reward in Heaven*, Matth. v. 10, 12.

Of Juſtice.

JUſtice is a Vertue properly relating to our Intercourſe between Man and Man, and ſo it is often called Righteouſneſs; that is, a giving to every one his Due, what in Right belongs unto him; and this muſt not be done with Grudging, or of Neceſſity, becauſe the Law would otherwiſe compel us to it; but freely and chearfully,

fully, because it is the Law of Nature, and the Command of God. This Vertue must be practised, altho' it be to our present Loss and Detriment, *Psalm* xv. that is, we must keep our lawful Oaths and Promises, perform our Bargains, and pay our Debts, (according to our utmost Ability) tho' it be to our present Disadvantage in this World.

And if we have at any time violated the Rules of Justice, and taken any Thing injuriously from our Neighbour, or cunningly over-reached or deceived him in any Matter, to his Loss, and he is wholly ignorant of it, yet still in Equity and Justice, we are obliged to make Satisfaction for the Wrong that we have done him, and to restore what we injuriously detain from him, and this is so necessary to be practised, that unless we do so, we can expect no Favour from Almighty God, who is Justice itself, and will *render to every one according to his Works.* Therefore St. *Paul* exhorts us, *To give to every one his Due, and to owe nothing to any Man,* Rom. xiii. assuring us, *That the Wrath of God shall be revealed from Heaven against all Unrighteousness of Men,* Rom. i. 18. And the Unjust, and Unrighteous, are expressly excluded the Kingdom of Heaven, 1 *Cor.* vii 9.

Now

Now these Considerations (besides the Loveliness and Excellency of the Vertue itself) are sufficient to recommend it to our Practice. And if we would but observe that Golden Rule of our Saviour Christ, *To do unto all Men, as we would that they should do unto us*; it were impossible for us, ever to be guilty of the least Injustice.

Of Temperance.

TEmperance is a Vertue of a large Extent; but we shall consider it here only as it relates to the governing of our sensual Appetite, in respect of Meat and Drink.

Almighty God, the wise Creator and Governour of the World, hath of his Bounty given us Diversity of Meats and Drinks, for the Sustenance and Refreshment of our frail Bodies, and hath placed an Appetite in us, which is Daily craving what is necessary for our Support, and hath created such an Agreement between our Food and Palates, that gives us great Pleasure in the taking of it; and this Pleasure, which attends the satisfying or allaying our Hunger and Thirst, (thro' want of due Regulation) is often times an Occasion of Eating and Drinking excessively, meerly to gratify the

Sense

Senſe of Taſting: Now Temperance reſtrains this extravagant and voluptuous Temper, and confines it to the Bounds of Reaſon, which is to eat and drink ſuch Things for Quality, and ſo much for Quantity, as ſhall moſt conduce to the Maintenance of our Bodily Health and Strength, and to the Refreſhment of the Animal Spirits, making us the more fit for Action, in our reſpective Capacities and Employments.

Whereas Intemperance, tho' it pleaſe the Senſes for a while, yet it dulls the Spirits, inclines to Sloth, provokes Luſt, and makes Matter for Diſeaſes, and, in the end, deſtroys the Body, which it ſeems ſo deſirous and induſtrious to pleaſe and indulge.

This Vertue of Temperance is twice mention'd by St. *Paul*, in the Holy Scripture: Firſt, *Acts* xxiv. 25. he is there ſaid to make it part of the Subject of his Diſcourſe with *Felix* the *Roman* Governour of *Judea*, he reaſoned with him of Temperance, or ſhewed how reaſonable it was, that Men ſhould be temperate. And again, in his Epiſtle to the *Galatians*, *Chap.* v. 23. he there reckons Temperance to be a Fruit of the Holy Spirit, againſt which there is no Law: And no Nation (that we read of) was ever ſo barbarous, as to command Exceſs, or to puniſh Men for being

being Sober and Temperate; and therefore ſuch Perſons, that at their Tables and Entertainments, enforce their Gueſts to exceſſive Drinking, or ſcoff at them for preciſe Fools, that obſtinately retain their Sobriety, have diveſted themſelves of Human Reaſon, and are ſunk below the Nature of Brutes, who are guilty of no ſuch Extravagance, and are become like the Devils, who having loſt their own Innocency, endeavour to make others as miſerable as themſelves.

Our Bleſſed Lord cautions all his Diſciples againſt Intemperance, leſt they be found unprepared at the Day of Judgment. *Take heed* (ſaith he) *that your Hearts be not over-charged with Surfeiting and Drunkenneſs, and ſo that Day come upon you unawares*, Luke xxi. 34.

Of Chaſtity.

CHaſtity is a Vertue that reſtrains carnal Concupiſcence, and conſiſts in an utter Diſlike, or rather Abhorrence of all Laſciviouſneſs in Thought, Word, and Action, carefully ſuppreſſing all ſenſual Deſires, that are not within the Protection of Marriage; it keepeth a ſtrict Guard over the Mind, and will not endure the leaſt phantaſtick or imaginary Impurity to abide there; it keeps the Senſes entire from all

all undecent Behaviour, not willingly permitting a wanton Glance to pass from the Eyes, nor an obscene Discourse to enter in at the Ears, nor a loose Expression to proceed from the Mouth; it tolerates nothing that directly ministers to this Sin, either in Apparel, Diet, or Conversation, but industriously mortifies all Effeminacy and Softness of Disposition, which to indulge, is a *making Provision for the Flesh, to fulfil the Lusts thereof*, which is expresly prohibited to all Christians, *Rom.* xiii. 13, 14.

The Vice of Impurity, is, of all others, the most contagious, because of our natural Inclination thereunto, and therefore the more Caution is to be used against it; for if the Soul be once sullied with the voluntary Entertainment of lascivious Thoughts and wanton Desires, it cannot be long secure from the grossest Uncleanness, both of Body and Mind: We have need then to pray continually, that God would cleanse the Thoughts of our Hearts, by the Inspiration of his Holy Spirit, that we may be preserved unblamable both in Body and Soul, to the Coming of our Lord Jesus Christ, who hath told us, *That the pure in Heart are blessed, for they shall see God, when all Whoremongers and Adulterers, and unclean Persons, shall have their Portion in the Lake which burns with Fire and Brimstone to all Eternity.*

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Of Prudence or Wiſdom.

PRudence or Wiſdom conſiſts in the following the Conduct of right Reaſon, as it propoſeth the worthieſt Ends, and purſues them with the beſt and moſt effectual Means; this makes us to value our Souls, and to regard their Safety and Welfare, before and above that of our Bodies; and accordingly it teacheth us to prefer Religion, and the Service of God in the firſt Place, as being the only Means to ſecure our Eternal Intereſt. For Holy *David* tells us, *That the Fear of the Lord is the Beginning of Wiſdom, and a good Underſtanding have all they that keep his Commandments*, Pſal. cxi. 10.

This Vertue likewiſe teacheth us to perform all our Actions, and manage all our Affairs with due Conſideration and Advice, not raſhly undertaking any Matter of Moment, till we have well pondered the Conſequence of it in our Minds. For ſo St. *Paul* adviſeth, *That we walk circumſpectly, not as Fools, but as wiſe*, Epheſ. v. 15. (that is) we muſt always have our Eyes about us, that we run not into needleſs Troubles and Dangers, thro' Raſhneſs, Paſſion, or Self-conceit, nor engage ourſelves in difficult and intricate Matters, without great and unavoidable Neceſſity,

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or upon the Proſpect or Probability (at leaſt) of attaining ſome great Benefit to ourſelves or others. *The prudent Man* (ſaith *Solomon*) *looketh well to his Ways, he foreſeeth the Evil, and avoids it, and he will guide all his Affairs with Diſcretion.* And our Bleſſed Saviour commands his Diſciples to join the Wiſdom of the Serpent to the Innocency of the Dove, in their Daily Converſe with Men, that they may the more ſecurely paſs thro' this wicked World, leſt they become a Prey to every ſubtle Deceiver, or cruel Oppreſſor, that ſeeks to devour them.

Of Fortitude.

FOrtitude is a Vertue that baniſheth all Fear and Terror from the Mind, making it undaunted in the Times of Adverſity and Danger, according to the Saying of Holy *David*, *It is not afraid of any evil Tidings, but it keepeth the Heart fixed, by truſting in God.*

This Grace inſpires the Soul with Courage, to deſpiſe the greateſt Difficulties, and to venture boldly upon the ſevereſt Sufferings that the World can threaten or inflict, rather than offend God, and do an unworthy Action; it makes a Man bravely to continue in the Diſcharge of his Duty, even in the Face of Death itſelf, tho'

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it appear to him in the moſt hideous and affrighting Shape: For he is aſſured, that God whom he ſerves, *will make all Things work together for his Good; and that theſe light Afflictions, which are but for a Moment, ſhall be exchanged into an Eternal Weight of Glory.* This gave the Bleſſed Martyrs ſuch Courage, that they triumphed over the cruelleſt Deaths, and moſt formidable Tortures, that the malicious Wit of Men or Devils could invent, looking upon them but as Inlets to unſpeakable Felicities: And indeed, none but a good Man can be truly magnanimous and undiſmay'd in the greateſt Perils and Calamities of this Life; becauſe he only is ſecured againſt the Miſchief of them: for whilſt he fears and truſts in God, he is confident that no Thing, nor Perſon can do him any real Harm, or Damage. And our Bleſſed Saviour hath bid us, *Not to fear them that can only kill the Body; but to fear him, who is able to deſtroy both Body and Soul in Hell:* and this Fear is conſiſtent with true Fortitude, and a Mark of the greateſt Wiſdom, becauſe it renders a Man's Condition ſafe, let what will happen; whereas to fear other Things, and not to fear God, who hath all Things in his Power, is the greateſt Folly and Cowardice that one endowed with a rational Soul can be guilty of.

Of Obedience.

OBedience is a ready Compliance with the Commands or Injunctions of our Superiors; this is firſt and principally due unto Almighty God, who is the Supreme Governour of the World; whatſoever therefore we are aſſured by the Holy Scriptures to be his Will, we muſt ſpeedily betake ourſelves to the Obſervation of it; (that is) we muſt willingly and chearfully perform what God requires us to do; and carefully avoid and abſtain from whatſoever we are perſwaded he hath prohibited: And in Obedience to God's Will, we are to render all due Subjection to, and Compliance with the Deſires and Commands of our Governours and Superiours, whether Natural, Eccleſiaſtical or Civil, ſo long as they command us nothing that manifeſtly contradicts the Precepts of Almighty God: For their Power doth not extend ſo far, as to enjoin us any Thing that is oppoſite to the Divine Law; and therefore there lies no Obligation upon us to yield them Obedience, when they exceed thoſe Bounds which God hath ſet them. But however, we are not forcibly to reſiſt them; or to uſe any Violence towards them; for that is expreſly forbidden by God himſelf, who hath plainly told us,

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by his Apoſtle St. *Paul*, *That they that reſiſt the Powers* (of what kind ſoever) *reſiſt his Ordinance*; and for ſo doing, *ſhall receive to themſelves Damnation*, Rom. xiii. Let us therefore rather patiently ſuffer what they wrongfully lay upon us, than comply with their unlawful Commands, or riſe up in Rebellion againſt them: For St. *Peter* tells us, *That it is better* (if the Will of God be ſo) *that we ſuffer for well-doing, than for evil-doing*, 1 Pet. iii. 17. And herein we follow the Steps of the noble Army of Martyrs, who chearfully ſuffer'd the ſevereſt Tortures for the Name of Chriſt, refuſing to reſcue themſelves, by rebelling againſt their lawful Superiors, when it was in their Power ſo to do, tho' they were at the ſame time their implacable Enemies, and moſt cruel Perſecutors.

Of Mercy.

MErcy conſiſts in a Readineſs to eaſe all afflicted and diſtreſſed Perſons, out of a tender Compaſſion or inward Senſe of their Grief and Trouble, and is indifferently to be extended to all Perſons in Miſery. To the Performance of this Duty, our Bleſſed Lord and Saviour hath annexed a ſuitable Reward, ſaying, *Bleſſed are the Merciful, for they ſhall obtain Mercy*, Matth. v. 7. *But he that ſhews no*

Mercy (we are told by St. *James*) *ſhall find none in his greateſt Extremity.*

To ſee Perſons groan under the Burden of their Miſeries, and to paſs by unconcerned, without affording them any Succour, (when it is in our Power) or without the leaſt relenting in our Bowels, at the ſight of their great Calamities, is an Evidence of an hard and cruel Diſpoſition: but to delight in the Miſeries of others, or willingly to procure them, is a right diabolical Temper of Mind. And he that now hath no Mercy in his Heart, neither will extend any Comfort or Relief to his miſerable and periſhing Brother, had beſt be ſure that he never come into ſuch a Condition that requires Mercy; for then he ſhall moſt certainly miſs of it: And this will be the wretched State of all unmerciful Men at the laſt Day, who ſhall then be rewarded according to their Deeds, in ſtrict Juſtice, without the leaſt Allay of Pity and Compaſſion; and ſhall in vain call upon the Rocks and Mountains to ſhelter them from that dreadful Vengeance which ſhall then moſt deſervedly overwhelm them.

Of Sincerity.

SIncerity is the Union and Agreement of the outward Man with the inward; when our Heart and Tongue goes together

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in all our Addreſſes to God, and our Intercourſes with Men; that we never lye, or diſſemble in Word or Deed; that we never counterfeit or equivocate, but be really in Heart what we ſeem to be by our outward Converſations at all times; and this we are commanded by St. *Paul*, *To be ſincere without Offence, till the Day of Jeſus Chriſt.*

This Vertue makes a Man acceptable both with God and Man; and that we may practiſe it, let us conſider, that tho' we may poſſibly diſſemble with Men, and blind their Eyes, yet we cannot do ſo with Almighty God, who knows the ſecret Purpoſes of our Souls, and all the Deſires of our Hearts, and will one Day *bring every ſecret Thing into Judgment, whether it be Good or Evil.*

Of Liberality.

LIberality is a free and bountiful Diſtribution of our Goods (according to our Ability) to the Poor and Neceſſitous, for their Comfort and Relief.

This our Bleſſed Saviour hath commanded us to do, ſaying, *Give to him that asketh; and from him that would borrow of thee, turn thou not away*, Matth. v. 42. And he hath declared, that what Aſſiſtance and

Refreſhment we adminiſter unto our needy Brethren for his Sake, in Obedience to his Precepts, he accepts it as done to himſelf, and will take eſpecial Notice of it at the laſt Day, and will particularly reward it according to that Account, which our Lord hath given us of his Proceedings at that Day, *Matth.* xxv. 34, *&c.* where he ſaith to the Righteous, *Come ye Bleſſed of my Father, inherit the Kingdom prepared for you, from the Foundation of the World; For I was an hungry, and ye gave me Meat, I was a thirſty, and ye gave me Drink,* &c. and *ver.* 40. he ſaith, *Verily, in as much as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.*

He that believes this, needs no other Argument to move him to be frequent and bountiful in his Alms; but he that hath this World's Good, and refuſeth to ſupply the Wants of his indigent Brother, hath not the Faith of a Chriſtian, whatever he pretends.

Of Modeſty.

MOdeſty puts a Reſtraint upon our needleſs Curioſity or Inquiſitiveneſs, about the Concerns of others; it checks the Extravagancy of the Tongue, and orders all our Actions with a becoming Decency,

Decency, forbearing and avoiding whatsoever is impertinent, ridiculous, unseemly, or of evil Report.

For an Action that is in itself good and commendable, may be attended with such undecent or unsuitable Circumstances, which may render it Evil in the Eyes of the Spectators, and so it may accidentally encourage that Vice which it resembleth. And therefore St. *Paul* exhorteth the *Philippians* (and in them all other Christians) not only to do Things that are Honest, but also what is Praise-worthy, and of good Report, *Phil.* iv. 8. And we are commanded *to abstain from all Appearance of Evil*, 1 Thess. v. 22.

This Vertue of Modesty is of a general Extent, and must be the Companion of all other Vertues and Graces; for it gives a Beauty and Lustre unto them.

Of Content.

COntent is an Acquiescence or Satisfaction with our present Condition and Circumstances of Life, in Opposition to all Murmuring or Repining; it makes us chearfully submit to the Providence of God at all times, and humbly to resign ourselves and all that we have unto his Disposal, who is the wise Governour of the World, assuredly believing, that he

will place us in that Station, which he knows will be beſt for us.

This Temper of Mind is the only way to enjoy true Felicity in this World: For we cannot always have or attain what we Wiſh or Deſire; and therefore we muſt bring our Minds to our Condition, if we would be Happy.

This Leſſon St. *Paul* tells us, that he had learned, *in every State and Condition, therewith to be content:* And this Vertue and Grace every true Chriſtian hath in ſome meaſure attained; and the nearer Perfection any Perſon comes, the leſs are his Deſires after earthly Things, and the more content he is with his preſent Eſtate.

And we are expreſly commanded to *be content with ſuch Things as we have*, becauſe *God will never leave us, nor forſake us*, Heb. xiii. 5. and that is a ſufficient Reaſon to quiet a good Man's Mind at all Times, and upon all Occaſions.

Of Urbanity, or Affability.

URbanity or Kindneſs is a certain civil and courteous Behaviour and Deportment, which we are obliged to ſhew univerſally to all Mankind.

And is to be manifeſted in offering them Precedency of Place, giving them good Words, and in being ready to do them any

any friendly Office, tho' they be meer Strangers to us.

Thus the Apoſtle St. *Paul*, exhorts us, *to be kindly Affectioned, one towards another, with Brotherly love, in Honour preferring one another*, Rom. xii. 10.

This Vertue is contrary to that moroſe and churliſh Temper, which we read of in *Nabal*; and is too common among Chriſtians: Which ſo poſſeſſeth ſome Men, that they will ſcarce vouchſafe a pleaſing Look, or return a civil Anſwer to their Equals; or eſpecially to their Inferiours, if they require any thing of them. And it is an infallible Sign of a proud and arrogant Mind: Which therefore muſt carefully be avoided, by all who profeſs themſelves to be the Diſciples of the Bleſſed Jeſus, who converſed familiarly with all Perſons, and never ſent any one ſad from his Preſence, by reaſon of any harſh or churliſh Anſwer; but readily reſolved the Doubts, healed the Infirmities, forgave the Sins, and accepted the Repentance of all thoſe that applied themſelves unto him.

Of Diligence.

DIligence is a ſerious Application of Body and Mind, in the due Management of our Affairs, whether Spiritual or

Temporal, in Oppoſition to Sloth and Negligence; which is the Ruſt of Time, and the Devourer of Opportunity.

The Apoſtle St. *Paul*, forewarns us of being *Slothful in Buſineſs*, Rom xii. 11. And further ſaith, *that ſuch Perſons walk diſorderly, who have no Imployment:* And therefore Commands, *that if any Perſon would not Work, neither ſhould he Eat*; and tells us, *that if a Man provide not for his own Houſe, he hath denyed the Faith, and is worſe than an Infidel*, 1 Tim. v. 8.

But a Diligent Man, omits no Opportunity of Profit or Advantage, that preſents; he doth not through Idleneſs or Sloth, delay, or put off his Buſineſs, from Time to Time; but doth every Thing in its proper Seaſon, with his greateſt Care and Attention, and according to his utmoſt Power and Ability. And this Diligence in our Worldly Affairs, God uſually Bleſſeth, with a ſuitable Succeſs. So the Wiſe Man tells us, *the Hand of the Diligent maketh Rich; but that drowſineſs will cloath a Man with Rags.*

The like Induſtry and Diligence, muſt be transferred unto our Spiritual Concerns (that is) we muſt improve all the Means of Grace that we enjoy, and readily lay hold of every Opportunity of doing and receiving Good, which God vouchſafes to us; following the Advice of St.

St. Peter, Giving all Diligence, to make our Calling and Election ſure; Daily increaſing in the Practice of all true Grace and Vertue.

Of Moderation.

THIS Vertue of Moderation, reſtrains our Affections and Paſſions towards Earthly Things.

It permits us not eagerly to deſire what we have not, nor highly to value, or greatly to pleaſe ourſelves, with what we have: Neither doth it ſuffer us paſſionately to bewail the Loſs of any Temporal Enjoyment. But it keeps the Soul in an even Temper, and an equal Diſpoſition, at all Times, and towards all Perſons.

The Apoſtle St. *Paul*, exhorts us, to the Practice of this Excellent Grace, from the Conſideration of the ſhortneſs of our Lives, and the approaching Judgment. *The Time is ſhort* (ſaith he) that is (the Time of our Life upon Earth) *it remains therefore, that they that have Wives be as though they had none; and thoſe that buy, as though they poſſeſſed not*, (that is) our Affections muſt not be ſet upon theſe Earthly Things, becauſe we ſhall not long enjoy them, 1 *Cor.* vii. 29. And again he ſaith, *Let your Moderation be known*

known unto all Men, the Lord is at Hand, Phil. iv. 5.

This Vertue of Moderation, muſt not be miſtaken for Lukewarmneſs and Indifference, in the Practice of Religion and Goodneſs: For that allows of no Moderation, but muſt be purſued with our utmoſt vigour and activity of Mind.

Of Conſtancy.

Conſtancy is a Vertue, which keeps the Mind firm and ſteady, in the Practice and Purſuit of what it apprehends to be good and neceſſary: Not omitting its Duty, or doing the contrary, whatever Difficulty or Oppoſition intervenes.

It is not fond of every Novelty that appears in the World; it follows not Example in a Cauſe that is evil or ſuſpicious; it changeth not its Opinion for Worldly Intereſt; but remains unalterable in its Sentiments and Practice, even in the greateſt Revolutions.

To this Vertue we are exhorted by St. *Paul*, 1 Cor. xv. *Be ye ſtedfaſt and unmoveable, always abounding in the Work of the Lord; foraſmuch as ye know, that your Labour ſhall not be in vain in the Lord.* And our Bleſſed Saviour hath told us, *that thoſe only, who endure to the*

the end, in a Courſe of Piety and Vertue, *ſhall be ſaved.*

This Vertue of Conſtancy, is the Crown of all the reſt, and it is like the top Stone to a Building, without which the whole Fabrick is both imperfect and inſecure. For if a Man live never ſo piouſly or exactly for a Time, and afterwards Relapſe into a vicious Courſe of Life; he will loſe the Reward of all his former good Actions. *All his Righteouſneſs that he hath done heretofore, ſhall not be mentioned; but for the Sins that he hath committed, he ſhall ſurely periſh,* Ezek. xviii. 24.

And St. *Peter* tells us, *that it had been better, not to have known the way of Righteouſneſs, than after we have known it, to turn from the Holy Commandment,* 2 Pet. ii. 21.

Rules for our General Behaviour.

IF you deſign to make yourſelf Happy, look to your Thoughts before they come to Deſires; and entertain no Thoughts in your Mind, that may bluſh in Words.

He hath no ſerious belief of a God, and the World to come, who dares be wicked.

Set God always before you, whose Eyes are always upon you; and therefore keep your Eyes continually upon him.

In all your Actions, aim at Excellency; that Man will fail at last, that allows himself in one Sinful Thought.

Spend not your Thoughts upon Trifles or Impossibilities; but frequently call to Mind the shortness of Life; the certainty of Judgment; the great Rewards for the Good, and the severe Punishments for the Bad. And therefore make even with Heaven by Repentance, at the end of every Day; and so you will have but one Day to Repent of before your Death.

Let no pretence of Conscience make you disobedient to the Supreme Power; for Obedience to your Prince, is Part of your Duty to God. And Conscience is not your Rule, but your Guide: And it can only so far justify your Actions, as your Conscience itself is justified by the Sacred Word of God.

Let your Conversation be with those that can accomplish you in Vertue, or what is Praise-worthy: better be alone than in evil Company.

Out of Acquaintance, choose Familiars, and out of them Friends; but make none a bosom-Friend, but one that truly fears God.

Hear

Hear no ill of a Friend, and ſpeak none of an Enemy: Believe not all you hear, and ſpeak not all that you believe.

Do not accuſtom yourſelf to find Fault with others; but take care you give not juſt Occaſion to others, to find Fault with you.

Commend no Man to his Face, but to others, to create in them a good Opinion of him: Nor diſpraiſe any behind his Back, but to himſelf, to work a Reformation in him.

Uſe civil Language, and courteous Behaviour to all; for Civility is a Debt you owe to Mankind; and nothing can give you greater Reputation in the World, than an humble and ſerene Deportment.

In Converſation, avoid idle Jeſts, and vain Complements; but eſpecially, make not Religion, the Faults or Infirmities of others, or any thing that is obſcene, the Subject of your Mirth.

Be not over-Talkative, but ſpeak well, or ſay nothing; for in the multitude of Words, there wanteth not Sin: And Chriſt ſays, *that every idle word, that Men ſhall ſpeak, they ſhall give account thereof in the Day of Judgment*, St. Matth. xii. 36.

Let your Diſcourſe be ſolid, and inoffenſive both to the preſent and abſent; but eſpecially, beware of vain Boaſting, Swearing,

Swearing, or telling Lyes, though but in Jeſt: but have a regard to Truth at all Times in your Speech, and then your Word will be as much valu'd, as ſome People's Oaths.

Speak nothing that you know, or believe, will promote Vice, or occaſion any evil Diſcourſe.

Tell nothing that is of a doubtful Nature, or liable to be miſ-conſtrued.

Often mix your Diſcourſe with Religion, and the Praiſes of God, and what may be inſtructive to the hearers.

Never be ſo much below yourſelf, as to ſuffer any Paſſion to be above you.

Do not willingly diſoblige any Perſon, though never ſo mean; for it may be in his Power to be your beſt Friend, or your worſt Enemy.

Do all the good you can, while you have Opportunity; for Life is ſhort, and the remembrance of our good Actions, will be our greateſt Comfort in the Time of Danger, or when we draw nigh our Diſſolution.

Of Prayer.

ALthough the Life of a Chriſtian, ought to be adorned with all Vertue and Goodneſs, that he may be in Deed what he is in Profeſſion, a true Diſciple of

of Jeſus Chriſt; yet the Nature of Man is ſo frail and imperfect, and ſo ſurrounded with Temptations and Enemies, that no Man can either begin a good Action, or make any conſiderable Progreſs in the Ways of Piety and Vertue, without the eſpecial Grace and Aſſiſtance of Almighty God. Therefore it is highly neceſſary, that every Perſon that intends to live a truly Chriſtian Life, doth frequently implore the Divine Help, and Aid, by fervent and hearty Prayer. And for our Encouragement herein, we may obſerve, that God hath been ſo infinitely gracious unto Mankind, as not only to give them leave, to make known their Wants and Neceſſities unto him; and to call upon him in the Time of Trouble (which we ought to eſteem as an unſpeakable Priviledge) but he hath likewiſe graciouſly Promiſed, that whatſoever we ask in Faith, he will give it us; through the Merits and Mediation of Jeſus Chriſt, his beloved Son.

And he hath ſtiled himſelf in Holy Scripture, a God that heareth Prayer. And our Bleſſed Saviour is gone into Heaven, and there appears in the Preſence of God for us; and hath promiſed, *that if we ask any thing in his Name, our Heavenly Father will give it us*, John xv. 16.

But

But as to the Time when we ſhould Pray, or how often we ought to offer up our Supplications and Thankſgivings unto Almighty God, we have no particular direction in Holy Scripture: But every Man is herein left at Liberty, to do according as his Neceſſity or Devotion ſhall prompt or direct him.

But in the General, we are commanded to *Pray without ceaſing*, 1 Theſ. v. 17. and *in every Place to lift up Holy Hands*, 1 Tim. ii. 8. to *continue in Prayer, and watch in the ſame with Thankſgiving*, Coloſ. iv. 2. and *in every thing by Prayer and Supplication, with Thankſgiving, to make known our Requeſts unto God*, Phil. iv. 6. And our Bleſſed Saviour hath told us, *that Men ought always to pray and not to faint*, Luke xviii. 1.

It is Recorded of *Abraham*, that he performed his Devotions early in the Morning: And his Son *Iſaac*, beſides his Morning Prayers, *went out into the Fields in the Evening, for to Meditate*: The Prophet *Daniel* kneeled upon his Knees Three Times a Day, and Prayed, and gave Thanks unto God: And *David* profeſſeth, *that Seven Times a Day he did Praiſe God*, Pſal. cxix. 164.

From all which Scriptures and Examples, we may eaſily conclude, that our Prayers and Devotions, ought to be as frequent

frequent as our neceſſary Imployment, and Circumſtances of Living will permit. And ſuch Perſons who have no Calling, or whoſe Buſineſs affords them many void ſpaces of Time, are thereby required to be oftner offering up both their Prayers and Thankſgivings unto Almighty God, from whom they enjoy all Things, and on whom they continually depend, than others, who by reaſon of their neceſſary Labours, for their Daily Subſiſtence, are deprived of ſuch happy Opportunities. And it were very well, if ſuch Perſons, who have Time at command, would imitate Holy *David*, and other Devout Perſons, and worſhip God Seven Times every Day, according to the following Method;

1. If you awake in the Night, or Morning early; lift up your Heart to God, in ſome ſhort but fervent Prayer.

2. When you are up and dreſs'd, betake yourſelf to your more ſolemn Devotions, in your Cloſet or Retirement.

3. Before Noon, frequent the Publick Prayers in the Church, if you have Opportunity.

4. At Noon, or Mid-day (before you go to Dinner) you may retire again to your Private Devotions.

5. In the Afternoon, frequent the Publick Prayers of the Church, if you have Opportunity.

6. Be-

6. Before Supper, or ſometime in the Evening, you may retire again into your Cloſet, and bleſs God for the Mercies of the Day paſt.

7. Before you go to Bed, review the Actions of the Day paſt; beg Pardon of God for your Faults; Praiſe him for his Mercies; and commit yourſelf to the Divine Protection.

I do not impoſe this Method of Daily Devotion, upon any Perſon, as abſolutely neceſſary; nor would I have any one tye himſelf to it, as his Daily Task, or uſe it Superſtitiouſly: But I only recommend it to the Diſcretion of every Devout Chriſtian, to uſe it at his Pleaſure, as Occaſion doth preſent; believing, that whoſoever ſhall heartily and ſincerely, (without Formality or Superſtition) obſerve this Exerciſe, as often as he can, will find it, by Experience, to conduce much to his Spiritual Advantage, and growth in Grace. *For God deſpiſeth not the Sighings of a contrite Heart, and the Prayers of the upright Man are his Delight.*

But ſince we are commanded to *Pray without ceaſing*; It is requiſite, that beſides our ſet Times of Devotions, we often lift up our Hearts to God in Holy Ejaculations, and Mental Prayers: for this was the Practice of Holy Perſons in all Ages. And this we may do in any Com-

pany,

pany, and in the midſt of any Buſineſs, without being obſerved, or without hindrance of Affairs. Thus we may have our Converſation in Heaven, whilſt we live upon Earth, as the Saints of old had.

Short *Ejaculations* or Mental *Prayers*, to be uſed at any Time.

LORD teach me ſo to number my Days, that I may apply my Heart unto Wiſdom.

O Lord be merciful unto me, at the Hour of Death, and in the Day of Judgment, for Jeſus Sake.

O Lamb of God that takeſt away the Sins of the World, have Mercy upon me, miſerable Offender; forgive me all my Sins, and ſave my Soul for thy Name Sake.

O merciful Father, pity and relieve all miſerable and diſtreſſed People, throughout the World; and be gracious alſo to me thy unworthy Servant, when the terrors of Death make me afraid.

O Lord, forgive my Enemies, convert and turn their Hearts.

Cleanſe my Soul from ſecret Sins, O God, and let no preſumptuous Wickedneſs, ever get the Dominion over me.

O Lord, give to preſumptuous Sinners, a ſenſe of their Sins; and to deſpairing Souls, a Sight of thy Mercy. O

O Lord, I am one of thy Sheep, though I have often ſtrayed from thee, into the Ways of Folly and Impiety; but now I return unto thee, the Shepherd and Biſhop of my Soul: O receive me into thy Favour and Protection; and let not Satan be ever able to pluck me out of thy Hand.

O Father of Men and Angels, the God of the Spirits of all Fleſh, have Mercy upon all Sick and Dying Perſons, and receive the Souls that are now returning unto thee.

Give thy Holy Angels Charge over me, O Lord, to keep me in all my Ways; let no evil or ſad Accident befal me, nor any Plague come nigh my Dwelling, for Chriſt's Sake.

When my Fleſh and my Heart ſhall fail me, O God, be thou the ſtrength of my Heart, and my Portion for ever.

Now follows a Form of DEVOTION, *for every Day of the Week, according to the Method before propoſed.*

DEVOTIONS *for* Sunday Morning, *call'd the* Lord's-Day.

AS ſoon as you awake in the Morning, remember, that Almighty God is about your Bed, and underſtandeth all your

your Thoughts; lift up your Heart unto him, in theſe or the like Words;

GLory be unto thee, O Lord moſt High, for preſerving me the Night paſt, and bringing me ſafe to the beginning of this Day; O let me ſpend this Day, to thy Honour, and my own Eternal Advantage. *Amen.*

If your Health, and the Weather permit, riſe early.

As you are putting on your Clothes, remember that they are the Effects of Sin, and covers of Shame; and be they never ſo Rich or Splendid, you have more Reaſon to be Humble than Proud, at the ſight and wearing of them.

Deſire God to cloath your Soul with the Robe of Chriſt's Righteouſneſs, that you appear not naked or deſtitute of all Vertue and Goodneſs, before the Divine Majeſty at the laſt Day.

Then retire into your Cloſet, or Place of Prayer; and conſider, that Almighty God, the Creator and Governor of all Things in Heaven and Earth, is now preſent with you, and knows the Secrets of your Heart; that it is in him, that you continually live, move, and have your Being.

Remember alſo, that your Bleſſed Saviour Jeſus Chriſt (before whoſe Judgment-

ment-Seat you muſt one Day appear) doth behold you, and obſerves what Affection you bear to him, for his infinite Love in dying upon the Croſs for your Redemption.

And having thus awakened (and as it were warmed) your Soul, with ſuch ſhort and pious Contemplations as theſe, then proſtrate yourſelf before the Divine Majeſty of Heaven and Earth, with the greateſt Humility and Reverence of Body and Mind, and ſay,

O God the Father of Heaven, have Mercy upon me, miſerable Sinner.

Let the Words of my Mouth, and the Meditations of my Heart, be now and ever acceptable in thy Sight, through Jeſus Chriſt our Lord. Amen.

Then riſe up, and with a Devout Heart repeat the following Hymn:

I was glad when they ſaid unto me, let us go into the Houſe of the Lord.

As the Hart panteth after the Water-brook, ſo longeth my Soul after thee, O God.

My Soul is a-thirſt for God, yea, even for the Living God: when ſhall I come and appear before the Preſence of God.

One thing have I deſired of thee, O God, that will I ſeek after; even that I may dwell in

in thy House, all the Days of my Life; that I may be satisfied with the Pleasures of thy Holy Temple.

Lord, I have loved the Habitation of thy House; and the Place where thine Honour dwelleth.

That I may give Thanks unto thee, among thy People; and rejoice with thine Inheritance.

For thy Loving-kindness is better than Life itself; and thy Mercies are over all thy Works.

Let my Soul be satisfied as with Marrow and Fatness; when my Mouth praiseth thee with joyful Lips.

Make me a clean Heart, O God, that I may go unto thy Altar with Joy, and offer my Oblations unto thee, with great Gladness.

Open the Door of Heaven unto me, O Lord my Saviour, and feed me this Day with Angels food.

Let me receive the Cup of Salvation, and give thanks unto thy Name, O Lord: for thou hast redeemed my Soul from the nethermost Hell.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Then Read with Attention, some Portion of Holy Scripture, which you

ſhall chooſe; or St. *John*, Chap. iii. to ver. 22.

After Reading, conſider what is obſervable for the Regulating of your Life, and remember to Govern yourſelf accordingly.

Then endeavour to excite and ſtir up your Devotion, with a ſhort but fervent Contemplation of that Eternal Happineſs, which God hath prepared for all his true and faithful Servants, to which the Reading the foregoing Meditation of Heaven, will aſſiſt you.

And ſo on your bended Knees, with all Humility and Devotion, make your Supplication to Almighty God, in theſe (or the like) Words following.

The Prayer.

O Lord moſt High, O God Eternal, all thy Works are glorious and incomprehenſible; thy Mercy is infinite, and thy Glory inacceſſible: There is nothing more Juſt and Equitable, than that we ſhould Praiſe thy Name Daily, and declare thy Loving-kindneſs every Morning, but eſpecially upon this Day, which is ſet a-part for thy Service and Honour; as well in Memory of the Creation of the World, by thy Almighty Power, as of thy miraculous Love, in the Redemption

of

of Mankind, by the Paſſion and Death of thy well-beloved Son Jeſus Chriſt: Whoſe Glorious Reſurrection, thy Holy Church doth Celebrate this Day, throughout the World.

Thou, O moſt glorious God, art Worthy to receive all Honour and Power, all Adoration and Praiſe; for thou haſt made all Things in Heaven and Earth, and for thy Will's ſake, they are and were Created. O ever Bleſſed Jeſus, Lamb of God, Saviour of the World, thou haſt Redeemed us, by thy own moſt precious Blood, out of every Nation, and haſt promiſed, that we ſhall Live and Reign with thee for ever.

Thou haſt ſent thy Holy Spirit to dwell in our Hearts, and to lead us into all Truth. Holy, Holy, Holy, Lord God Almighty, Father, Son and Holy Ghoſt; thou art glorious in Holineſs, fearful in Praiſes, doing Wonders; and the Hoſt of Heaven praiſeth thee; Glory be unto thee, O Lord moſt High.

Look from Heaven, O God, with Pity and Compaſſion upon me, thy moſt unworthy Servant, that am now proſtrate before thee: I confeſs, O Lord, with Shame, and Confuſion of Face, that I have moſt heinouſly Sinned and Rebelled againſt thy Divine Majeſty, throughout the whole Courſe of my Life; breaking thy righte-

ous and good Laws; and that even againſt the Reproofs of my own Mind, and after many Reſolutions, and ſolemn Vows to the contrary: So that I deſerve to be puniſhed with the Severities due to the moſt obſtinate and malicious Offenders. But, O Heavenly Father, for the Paſſion ſake of thy dear Son Jeſus Chriſt, who ſuffered for Sin, and ſinned not, be pleaſed to pardon and forgive me all my Offences; eſpecially, thoſe wilful Crimes, which are as a heavy Burden upon my Soul, this Day. [*Here name them.*]

O Lamb of God, that takeſt away the Sins of the World, have Mercy upon me, miſerable Sinner. Deliver me from the Curſe and Vengeance, which I have deſerved, for my manifold Impieties, and preſumptuous Tranſgreſſions: (For the Remembrance of them is grievous unto me, and the Burthen of them is intolerable.) And aſſiſt me, O Lord, with thy moſt Holy Spirit, to live more Vertuouſly and Religiouſly for the future, keeping my Conſcience at all Times clean and inoffenſive towards thee, my God, and towards all Men.

And now, O Lord, I humbly beſeech thee, to accept of this my Morning Sacrifice of Praiſe and Thankſgiving, which I here (from the bottom of my Heart) offer unto thy Divine Majeſty, for all thy

Bleſſings

Bleſſings and Favours, conferred upon me, pertaining either to my Soul or Body; particularly, for preſerving me from the Dangers of the Night paſt, and bringing me ſafe to the beginning of this Day: But above all, for thine infinite Love, in the Redemption of the World, by our Lord Jeſus Chriſt, and for the gracious Aſſiſtance of thy Holy Spirit, whereby I have been reſcued from the Dominion of Sin, and from the Tyranny of *Satan*, that would have led me Captive at his Will: Grant, O Lord, that I may expreſs my Thankfulneſs unto thee, by an intire and ready Obedience to thy ſacred Laws, all the Days of my Life.

O Merciful Father, be pleaſed to prepare my Heart, this Day, for thy Worſhip and Service, with a fervent Zeal, and hearty Devotion; that I may enter into thy Gates with Thankſgiving, and into thy Courts with Praiſe; that no vain Imaginations may diſturb my Mind; but that my Prayers may be like Incenſe, acceptable unto thee, through the Interceſſion of Jeſus Chriſt. Lord, help me to attend diligently to the Precepts and Inſtructions of thy Holy Word, that I may retain them in my Mind, and they may influence my Life and Actions; that I may not be a hearer of thy Word

only, but likewiſe a doer of it, and ſo may be Bleſſed in the Deed.

Merciful Creator, hearken graciouſly unto the Prayers, and accept of the Hymns and Praiſes, which are offered unto thee this Day, by thy Holy Catholick Church throughout the World; and ſend down thy Bleſſings upon her; that all who profeſs and call themſelves Chriſtians, may be brought out of Hereſie and Error, may be delivered from all Dangers and Calamities, may depart from all Iniquity, and devoutly ſerve thee in all manner of good Works, unto their Lives end.

O Lord, be merciful unto all Jews, Turks, Infidels and Hereticks, turn them from Darkneſs to Light, and from the Power of *Satan*, unto the Obedience of thy Son Jeſus Chriſt.

O God, vouchſafe to Bleſs and Defend all Chriſtian Kings, Princes, and Governors, give them Grace to puniſh Wickedneſs and Vice, and maintain thy true Religion and Vertue, in their ſeveral Kingdoms and Dominions.

Bleſs the Biſhops and Paſtors of thy Church, inſpire them with a Zeal for thy Glory, and for the good of Souls, that they may by their Holy Examples, and good Inſtructions, Convert many Sinners from their evil Ways, and ſhine like

Lights

Lights in the World; that so they may both save themselves, and the Souls committed to their Charge.

And thou, O Blessed Redeemer, who wast touch'd with a feeling of our Infirmities, be pleased to succour, help and comfort all that are afflicted, either in Mind, Body or Estate; let their light Afflictions, which are but for a Moment, work for them an eternal and an exceeding weight of Glory.

Let thy Blessings, both Temporal and Spiritual, descend upon all my Relations, Friends and Benefactors; [*Here name those to whom you are particularly oblig'd.*] O Lord, forgive mine Enemies, and do good to those that have done or wished me evil.

Good Lord, hear my Prayers, and grant my Requests; and whatever else thou knowest to be good and necessary for me (or mine.) Conduct us safely, through all the Changes and Chances of this mortal Life; and hereafter receive us into thy Heavenly Kingdom, for thy well-beloved Son's Sake, Jesus Christ, my dear and only Saviour, who is now interceeding for us at thy Right Hand; in whose Blessed Name and Words, I conclude my Prayers, saying,

Our Father which art in Heaven, &c.

As ſoon as you ariſe from off your Knees, reflect (for a few Minutes) upon what you have been doing; conſider, if your Prayers have been made with that Reverence and Attention, that Faith and fervent Deſire, which you can reaſonably hope God, for Chriſt Jeſus his Sake, will graciouſly accept: But do not think, that your paſſionate repeating of a few Holy Words, is a certain Sign that you are truly Religious; or becauſe you ſometimes pray with great ſweetneſs, and ſenſible Pleaſure, that therefore God is pleaſed with you; for though this Pleaſure is ſometimes a Favour which God indulgeth to young Chriſtians, yet ſometimes it is but the effect of the natural Conſtitution of the Body; and oftentimes a meer Illuſion, and therefore very dangerous to be relyed on: For thoſe that do reſt on it, and make that the main Argument of the frequency of their Prayers; namely, becauſe they are pleaſant, will be apt to be puft up with Pride, grow careleſs of their Lives, and ſoon fall into the ſnare of the Devil.

Now, to avoid this Danger, you muſt remember, that the matter of your Prayers ought to be the rule of your Life. Every Petition we make unto Almighty God, is a direct Precept to us; and when we deſire God to forgive us our Sins;

that very Requeſt tells us, we muſt forſake our Sins, and never more willingly commit them. And we are bound to Practice all thoſe Graces and Vertues which we daily implore God's Holy Spirit to work and increaſe in us. Look not, therefore, on your Prayers as a ſhort Method of Eaſe, and Salvation, but as a continual admonition to your Duty; for by what we deſire of God, we ſee what he requires of us: Let us then join our earneſt Endeavours to our hearty Deſires, and ſo what we ask we ſhall receive, as the Gift of God, and the Reward of our Labour. For it is *the Prayer of a righteous Man only, that prevails with God and is effectual*; So ſaith St. *James* [δέησις ἐνεργουμένη] Chap. v. ver. 16.

The proper Works for this Day, are reading the Holy Scriptures, and other good Books, good Diſcourſe, devout Prayers, pious Meditations, viſiting the Sick and Afflicted, relieving the Poor and Oppreſſed, inſtructing the Ignorant, comforting the Diſconſolate, reconciling of Differences, and the like.

Let the chief Subjects of your Contemplations, this Day, be the infinite Wiſdom and Goodneſs of God, in the Works of his Creation and Providence; and the great Love of Jeſus Chriſt, in the Redemption of Mankind; and that Eternal

Happineſs which he hath purchaſed and prepared for us in Heaven.

Let your Behaviour be this Day (and always) humble and modeſt, affable and courteous towards all Men: And let it be your conſtant Care and Study, to retain a pure Conſcience, and a chearful Countenance; that ſo you may adorn the Doctrine of our Lord and Saviour Jeſus Chriſt, and by your good Example, may turn many from their evil Ways, to the Practice of true Piety and Vertue.

If you have the Charge of a Family, you muſt ſo order your Private Devotions, that you may have Time to call them together, and read ſome Portion of the Holy Scripture to them, and pray with them, before you go to Church; and take as many of your Family with you to Church, as can be ſpared from the neceſſary Service of your Houſe.

Hora Tertia, *or Nine a Clock.*

ABOUT this Time, (according to the Cuſtom of the Place where you Live) you muſt be going to the Place of Publick Worſhip; and by the Way, conſider, what a great Privilege you enjoy, that you can approach to the Courts of the Living God. Say (in your Heart) with Holy *David*; *As the Hart panteth after*

after the Water-brook, ſo panteth my Soul after thee, O God. My Soul is a-thirſt for God, even for the Living God; when ſhall I come and appear before the Preſence of God; one Day in thy Houſe, is better than a thouſand elſewhere. I had rather be a Door-keeper in the Houſe of God, than to dwell in the Tents of Wickedneſs: Therefore will I come into thy Houſe, truſting in the multitude of thy Mercies; and with Reverence will I Worſhip thee in thy Holy Temple.

As you enter into the Church, ſay (to yourſelf) *How dreadful is this Place! ſurely this is none other but the Houſe of God, this is the Gate of Heaven; God is in this Place, indeed.* And being come to your Seat, humbly Worſhip God, and ſay,

O God, be merciful to me a Sinner, and cleanſe the Thoughts of my Heart, by the Inſpiration of thy Holy Spirit, that I may Worſhip thee acceptably, with Reverence, Devotion, and Intention of Mind; and with a truly Penitent and Thankful Heart. And let the Supplications and Thankſgivings of thy Servants, that are now met to Worſhip thee, be acceptable to thy Divine Majeſty, thro' the Interceſſion of thy Beloved Son Jeſus Chriſt our Lord. *Amen.*

Whilſt

Whilſt you are in the Houſe of God, behave yourſelf with that Decency and Gravity, as is ſuitable to ſo Holy a Place; and conform your Geſture to the Order and Ceremonies of the Church. Be fervent in your Prayers, and attentive to the Reading and Preaching of God's Holy Word: But when the Publick Service is ended, depart not before you have craved the Divine Acceptance and Bleſſing, in theſe or the like Words, devoutly kneeling before the Majeſty of Heaven;

GLORY be unto thee, O Heavenly Father, for giving me this Opportunity to Worſhip and Praiſe thee; Pardon the Imperfection of my Devotions, and accept of the Sincerity of my Heart: Let the good Inſtructions, I have this Day heard from thy Sacred Word, be ſo firmly grafted in my Heart, that they may bring forth in me the Fruit of Good-living, for the ſake of Jeſus Chriſt, our Lord, to whom with the Father, and the Holy Ghoſt, be all Honour, Glory and Praiſe, World without end, *Amen*.

Stay and Receive the Communion, when it is Adminiſtred.

As you return from Church, conſider what you have there heard; whether you have

have been taught any Thing which you knew not before, and be thankful for that Inſtruction.

Conſider what Sin was reproved, of which you know yourſelf guilty, and reſolve to forſake it.

Conſider what Vertues were recommended, in which you are deficient, and labour to obtain them.

And by this Means you will be a Doer of God's Word, and not a bare Hearer only.

Rules of Behaviour at Meals.

BEfore Dinner, or Supper, (as you have Opportunity, or ſhall find yourſelf diſpoſed) you may ſometimes exerciſe your Thoughts with ſome of the following Meditations.

1. Conſider, that Hunger and Thirſt, are a natural Infirmity, or Diſeaſe of the Body, which, if not timely prevented, would certainly deſtroy it: And, that God hath appointed Meat and Drink, as a Daily Remedy to this unavoidable Neceſſity; and for the Continuance and Preſervation of Life, Health and Strength, which he bleſſeth to that End, ſo long as he permits us to live in the World. But when our appointed Time is come, that we muſt die, then no Proviſion will keep us alive. So that the main End and Deſign

ſign of our Eating and Drinking, ought not to be the pleaſing of our Palate; but the ſupporting and maintaining of our Life and Health; that we may be able to ſerve God, and do our Duty, in our ſeveral Capacities and Stations in this World. Much leſs ſhould we preſume to abuſe our Meat and Drink, by Surfeiting and Drunkenneſs; (as too many do) for this makes us more vile than the Beaſts that periſh. Let not thy Table become a Snare unto thee, neither make thoſe Things which God hath given for thy Welfare, to be the Inſtruments of Sin, and Diſobedience to God; for this is baſely ungrateful.

2. Remember, that many Sorts of Creatures have loſt their Lives to become Food to nouriſh thee; and, that ſhortly thou muſt die, and become Meat to the moſt contemptible Vermin; and let this Thought make thee humble.

3. Conſider, that Chriſt gave Thanks to God for a Meal of Barley-Bread and broil'd Fiſh; how thankful then ſhouldſt thou be, who art a miſerable Sinner, for that Variety of Proviſion which God affordeth thee?

Therefore ſit not down to Meat before thou Pray; nor go from Table till thou haſt returned God Thanks.

Feed to ſuffice Nature, but riſe with Appetite; and think on the Poor that want

want the good Things wherewith thou aboundeſt, and afford them Relief according to thy Ability.

At your Meals be chearful, but ſober; let not your Converſation be either offenſive to God, or injurious to others, whether preſent or abſent.

4. Remember, that in the Life to come, the Saints ſhall be above the Pleaſure or the Neceſſity of Eating and Drinking, and ſhall be like unto the Angels of God in Heaven. And therefore abſtract your Minds as much (as may be) from the Love, and delighting in ſenſual Gratifications.

The Grace before Meat.

MOST gracious God, and merciful Father, bleſs and ſanctify theſe thy good Creatures to our Uſe; make them healthful to our Nouriſhment, and us thankful for all thy Bleſſings, thro' Jeſus Chriſt our Lord. *Amen.*

The Grace after Meat.

PRaiſed be thy Name, O heavenly Father, for refreſhing us at this Time with thy Bleſſings; grant that we may henceforth ſerve and pleaſe thee both in Will and Deed, thro' Jeſus Chriſt our Lord. *Amen.* Di-

Directions about Singing PSALMS.

IT has been an ancient Practice among Devout and Religious Perſons to Praiſe God, by Singing Pſalms and Hymns on ſundry Occaſions, and at divers Times, both in Private and in Publick. And St. *James* recommends it as a proper Employment for thoſe that are chearful; *Is any merry*, (ſays he) *let him ſing Pſalms*. And St. *Paul* ſays, *That with Pſalms and Spiritual Songs we ſhould praiſe God, ſinging with Grace, and making Melody in our Hearts unto the Lord.* And we have divers Examples to this Purpoſe: Chriſt and his Apoſtles ſang an Hymn at the Paſſover; and *Paul* and *Silas* ſang Praiſe to God, when they were in Priſon at *Philippi*.

And thoſe that take Delight in Worldly Songs, ought much rather to employ their Skill in Spiritual and Divine Authems; for that will greatly exalt the Mind towards Heaven.

And therefore let thoſe that have Skill in Singing, furniſh themſelves with Pſalms and Hymns, proper for all Occaſions, and learn them by Heart, that they have them ready when-ever they ſhall have a fit Opportunity to make uſe of them. But in Singing Pſalms, we ſhould be more de-

delighted with the Subject-Matter, than with the Muſick. Let us Sing with a devout and thankful Heart, as well as with a chearful and tunable Voice; and then we ſhall offer a Sacrifice well-pleaſing unto God, as *David* did of old.

Noon-Devotions.

BEfore, or after Dinner, (according as you have Time) retire into your Cloſet, and humbly worſhip God, as was directed in the Morning. Then repeat the following Hymn with a devout Mind.

The Hymn.

HOW amiable are thy Dwellings, O Lord of Hoſt.

My Soul hath a Deſire and Longing to enter into the Courts of the Lord: For one Day in thy Courts, is better than a Thouſand elſewhere.

I had rather be a Door-keeper in the Houſe of God, than to dwell in the Tents of Wickedneſs.

Bleſſed are they that dwell in thy Houſe; they will be always praiſing thee.

They ſhall be ſatisfied with the Plenteouſneſs of thy Houſe; and thou ſhalt give them to drink of thy Pleaſures, as out of a River.

For

For thou, O Lord, art a Light and a Defence; and thou wilt give Grace and Glory; and no good Thing wilt thou with-hold from them that love thee.

Therefore will I come into thine Houſe, in the Multitude of thy Mercies, and with Reverence will I worſhip Thee in thy Holy Temple.

As long as I live will I magnify thee in this manner, and give Thanks unto thy Name, O Lord, moſt High.

Glory be to the Father, *&c.*
As is it was in the Beginning, *&c.*

Then Read *Revelation*, Chap. xxi. or ſome other Part of the Holy Scripture, as you think fit; and after reflecting on what you have Read, humbly ſupplicate the Divine Majeſty in the following Collects, on your bended Knees.

For Repentance.

O Eternal God, and merciful Father, hear the Prayers, and regard the Supplications of me, thine unworthy Servant, now proſtrate before thee: I acknowledge, that I have often gone aſtray from thee, from my Youth up, following the Luſts and Deſires of my own evil Heart; [*Here mention ſome of your chiefeſt*

chiefeſt Sins.] I have ſometimes begun to return unto thee, and have purpoſed to amend my Life; but I have again turned back to my former Sins, and broken my good Reſolutions: But I now bewail my manifold Offences, and am ſorry for my frequent Relapſes: O Lord, be pleaſed to work in my Soul, a true, and a ſaving Repentance, for all the Sins, and Errors of my Life; and let my Soul be waſhed with the Blood of Jeſus, from all my Filthineſs and Uncleanneſs. Give me Grace to repent this Day ſincerely; and to Morrow, and all the Days of my Life, let me never have Occaſion to lament over returning Sins; or to deplore new Inſtances of Impiety; but weeping bitterly for the old, I may loath them infinitely, crucify them every Day, and watch continually againſt them. Let my Repentance be ſo ſincere, that the Angels in Heaven may rejoyce at my Converſion; and I may be truly thankful for thy Mercy and Long-ſuffering towards me, in leading me to Repentance. Grant, O Lord, I beſeech thee, that for the future, I may live in humble Obedience to thy Commands, and may in all Things endeavour to pleaſe thee; ſo that no Temptation, or Time, no Health, or Intereſt, no Sickneſs, or Adverſity, may be able in any Circumſtance, to tempt me from my

Duty, ſo as to prevail; but work in me ſuch a true and lively Faith, that I, by the Aſſiſtance of thy Holy Spirit, may overcome the World, crucify the Fleſh, and quench all the fiery Darts of the Devil; and may work out my own Salvation with Fear and Trembling; that living in thy Fear, I may die in thy Favour, and at laſt have my Portion in the Reſurrection of the Juſt, thro' the Merits of our Lord and Saviour Jeſus Chriſt. *Amen.*

A Prayer againſt Senſual Pleaſure.

O Eternal God, who dwelleſt between the Cherubims, fill my Soul with ſo deep a Senſe of the Excellency of Spiritual and Heavenly Things, that my Affections may be weaned from the Pleaſures of Senſe, and from all Allurements to Sin; that I may (as far as Human Nature will permit) have my Converſation in Heaven, and heavenly Employments. And ſince I am but a Stranger and Pilgrim in this World, let me not place my Love or Delight upon any Thing therein; but labour to obtain a Part in the Cœleſtial *Jeruſalem*, when I ſhall go hence, and be no more ſeen. Grant this, O merciful Father, for the Sake of thy dear Son Jeſus Chriſt our Lord. *Amen.*

A General Thankſgiving.

I Will magnify thee, O Lord my God, and praiſe thy Name for ever and ever. Great and marvellous are thy Works; and that my Soul knows right well. Thou, O Lord, art worthy of Glory and Honour, Power and Praiſe; for thou haſt made all Things, and for thy Will's ſake they are and were created. It is in thee that I live, move, and have my Being. What ſhall I render unto thee, O Lord, for all thy Favours conferred upon me? For my Creation and Preſervation, and all the Bleſſings of this Life; but above all, for the Redemption of the World, by our Lord Jeſus Chriſt; and in him, for the Means of Grace, and Hope of Glory. Who can ſufficiently admire thy Love, commend thy Pity, or extol thy Praiſe? O Bleſſed Jeſus, thou Son of God, and Saviour of the World, that thou ſhouldſt give up thyſelf freely, to a bitter Paſſion, and cruel Death, to redeem Mankind from Eternal Miſery; and to purchaſe for us Manſions of Glory in the higheſt Heavens. O Lord, fill my Soul at this time, with a due Senſe, and lively Apprehenſion of this thy ſtupendious Love and Mercy; that I may be unfeignedly thankful, and may ſhew forth thy Praiſe, not only

with

with my Lips, but in my Life, that I may dedicate the Remainder of my Days to thy Service. And when this Life is ended, receive me into thy heavenly Kingdom; that I may there with the bleſſed Company of Saints and Angels, Cherubims and Seraphims, and all the heavenly Hoſts, adore and praiſe thy glorious Majeſty, for evermore. *Amen.*

Conclude with the Lord's-Prayer, and the Bleſſing, ſaying,

The Grace of our Lord Jeſus Chriſt, and the Love of God, &c.

In the Afternoon.

GO again to the Place of Publick Worſhip; but if you have not that Opportunity uſe the Prayers of the Church at Home.

VESPERS, *or Six a Clock at Even.*

IN the Even, at what Hour you ſhall find convenient, retire to your Oratory, or Place of private Devotion; and there humbly worſhip God, ſaying,

O Holy, Bleſſed, and Glorious God, have Mercy upon me, miſerable Sinner. Let the Prayers and Supplications of thy Servant be acceptable unto thee, thro' the Interceſſion of Jeſus Chriſt, our Mediator

ator and Advocate. (Or ſome other devout Ejaculation.)

Then riſe up and repeat the following Pſalm.

IN thee, O Lord, do I put my Truſt; let me never be put to Confuſion: deliver me in thy Righteouſneſs.

Hear the Voice of my humble Petitions, when I cry unto thee: when I lift up my Hands in thy Holy Temple.

For thou art the God that heareſt Prayer: unto thee ſhall all Fleſh come.

Help me to render unto thee the Honour due unto thy Name; and to worſhip thee, O Lord, with holy Worſhip.

For thou loveſt Righteouſneſs and Judgment; and the Earth is full of thy Goodneſs.

By thy Word, O Lord, were the Heavens made; and all the Hoſt of them by the Breath of thy Mouth.

Thou ruleſt the Raging of the Sea: Thou ſtilleſt the Waves thereof when they ariſe.

Thy Voice, O Lord, is mighty in Operation: Thy Voice, O Lord, is a glorious Voice.

Thou makeſt the Out-goings of the Morning and Evening to praiſe thee, O Lord: in thy Temple doth every Man ſpeak of thine Honour.

Let

Let thy Loving-kindneſs be ever before mine Eyes; that I may walk in thy Truth.

That I may publiſh thy Mercy, O Lord, with the Voice of Thankſgiving; and rejoyce in thy Holy Name for evermore.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.*

Then Read deliberately the Third Chapter of St. *John*'s Firſt Epiſtle, (or any other Part of Holy Scripture you think fit) reflect upon it for your Practice.

And fix your Thoughts a while on that Eternal Reward, which Chriſt hath purchaſed for all his true and faithful Servants; and, after that, humbly proſtrate yourſelf before God, and make your Addreſs to him in as many of the following Collects as your Devotion ſhall prompt you to.

Collect 1.

O Father of Mercies, who art willing that all Men ſhould be ſaved, exclude me not, I humbly beſeech thee, from thy Love and Favour; but pardon all my Sins and Follies, for thy dear Son's Sake: And guide me ever with thy Holy Spirit, in thy Ways, unto thy Kingdom. Enable me to ſhun Daily, more and more, Pride of Life,

Life, the Luſts of the Fleſh, and immoderate Cares. Lord, I am poor in Merit, but thou art rich in Mercy; I am weak, but thou art my Strength. Bleſſed Jeſus, pity my Infirmities, and relieve my Wants. Let me in this Life partake of thy Grace, and in the Life to come be filled with thy Glory. *Amen.*

2. *For Faith.*

O Almighty God, without Faith it is impoſſible to pleaſe thee; therefore I humbly beſeech thee, let thy Holy Spirit work and encreaſe in my Heart, ſuch a true and lively Faith, whereby I may be acceptable unto thee; even ſuch a Faith, as may bring forth the Fruits of holy Living: That I may overcome the World, and be conformed unto the Example of my Lord and Saviour, Jeſus Chriſt, in whom I believe; that at the laſt, I may receive the End of my Faith, even the Salvation of my Soul, by the ſame Jeſus Chriſt, my Lord and only Saviour. *Amen.*

3. *For Devotion.*

ALmighty God, and Gracious Father, who has commanded us to pray unto thee, without ceaſing, and haſt given many glorious Promiſes for our Encou-

ragement; let thy Holy Spirit teach me how to pray; give me true Apprehenſions of my Wants, Zeal for thy Glory, a great Senſe of thy Mercies, and a Love of all Spiritual Employments, which are pleaſing unto thee: And do thou help mine Infirmities, that the Devil may not abuſe my Fancy with Illuſions, nor diſtract my Mind with Cares, nor alienate my Thoughts with Impertinences: But give me a preſent Mind, great Devotion, an Heart fixed upon the Divine Excellencies, and an actual Intention and Perſeverance in my Prayers; that I may glorify thy Name, do unto thee true and laudable Service, and obtain Relief in all my Neceſſities. Hear me, O King of Heaven, when I call upon thee; for thou haſt promiſed Mercy to them that pray in the Name of our Lord and Saviour Jeſus Chriſt. *Amen.*

4. *A Thankſgiving.*

I Praiſe thee, O God, I magnify thy wiſe and mighty Goodneſs, O Lord, who haſt made this World, the Heavens and the Earth, and all Things contained therein, to the everlaſting Honour of thy Holy Name. I thank thee with all my Soul, for creating me a reaſonable Creature, that I might ſee the Glory of thy Ma-

Majesty, shining every where, and hear thy Name proclaimed, by all thy Works of Wonder!

But above all, I desire to acknowledge thy infinite Bounty, with the most admiring Thoughts, and the devoutest Affections of my Heart; for sending thy dear Son Jesus Christ, upon Earth, to open unto us the Kingdom of Heaven, and to shew us the Glory of another World. O the exceeding Greatness of that Love, which gave him to die for us, and rewarded all his Sufferings with a blessed Resurrection; and then translated him to Heaven, and appointed him Heir of all Things, and settled his Throne for ever and ever, on the Right Hand of thy Majesty on High! From whence he hath sent the Holy Ghost, to be Witness of his Royal Power and Love; and hath shewed himself sometimes in Majesty and Glory, above the Sun, when it shineth in its Strength; that we might hope for the like Resurrection, to a glorious Immortality in the highest Heaven.

No Tongue can utter, nor Heart conceive, what Honour, Glory, and Peace, what Joy and Gladness of Heart, thou hast there prepared for all those that love thee.

O Blessed God, lift up my Mind, to that high and holy Place, where thou

dwelleſt, and where thy dear Son, my only Saviour, is enthroned; where Angels and Saints continually behold, and praiſe, with joyful Hearts, the Majeſty of thy Glory; and where our gracious Redeemer hath promiſed, that all the Faithful ſhall live, and reign, with him for ever.

Help me, O God, to climb up Daily, by all thy Creatures, on which thou haſt ſet ſuch Marks of thy Greatneſs, Wiſdom and Goodneſs, to the Contemplation of Celeſtial Bliſs; and poſſeſs my Soul with ſuch a lively Senſe, and conſtant Deſire of it, that nothing here below may ſo engage my Heart, as any ways to indiſpoſe me for the happy Society of the Bleſſed.

But grant, that by a conſtant Progreſs in all Goodneſs, and a chearful Obedience to thy holy Commands, I may every Day be more prepared for that glorious Inheritance, which thou, O bleſſed Jeſus, haſt purchaſed for us, with thy moſt precious Blood: To whom with the Father, and the Holy Ghoſt, the ever-bleſſed and moſt adorable Trinity, be given by all Creatures in Heaven and Earth, Adoration, and Praiſe, World without End. *Amen.*

Conclude your Devotions with the *Lord's-Prayer*, and the *Bleſſing*.

Bed-

Bed-time.

BEfore you go to Reſt, retire into your Cloſet, or Place of Prayer, humbly worſhip God, and ſay,

ENter not into Judgment with thy Servant, O Lord; for in thy Sight ſhall no Man living be juſtified.

Then riſe up, and review ſeriouſly, your Behaviour the Day paſt; and for a Guide to your Examination, you may ask yourſelf theſe or the like Queſtions.

1. What have my Thoughts been chiefly upon this Day? Have I been frequent in holy Meditations and Ejaculations, and have I carefully avoided and ſuppreſſed all vain and wicked Imaginations?

2. Have I been circumſpect of my Speech this Day? Have I ſhunned Lying, Detraction, vain Jeſting, fooliſh and laſcivious Diſcourſe? Have I taken no Pleaſure in the evil Diſcourſe of others? Have I ſpoken no Evil of others, nor Good of myſelf?

3. How have I ſpent my Time this Day? Have I ſquandred any conſiderable Part thereof in Idleneſs, or vain Company? Have I done to others, as I would have them do to me, were I in their

Condition, and they in mine? Have I been chaſte, and temperate, juſt, and honeſt, in all my Actions? Have I been charitable to Perſons in Neceſſity; kind and courteous to all Perſons, with whom I have converſed?

4. Have I avoided all Strife and Contention, Poſitiveneſs and Boaſting, Pride and Paſſion, Covetouſneſs and Diſcontent?

5. Have I devoutly ſerved God, both in private and publick? not willingly omitting any neceſſary Act of Devotion; nor performing them ſlightly, or with Regret?

6. Have I endeavour'd to keep a Senſe of God's Preſence upon my Mind? Have I been mindful of Death and Judgment? And have I endeavour'd to live according to the Rules of the Goſpel, after my Power; being careful to amend my former Errors and Neglects, as far as I could?

Conſider ſeriouſly, O devout Chriſtian, that you muſt one Day give an Account of yourſelf to God; as the Scripture teacheth: And therefore it is requiſite that you frequently examine your Life; leſt any Sin paſs unrepented of, leſt any evil Habit grow upon you unawares, and you periſh inſenſibly.

Anſwer directly to every Queſtion; Judge yourſelf ſeverely for what you do amiſs; Remember that if you judge yourſelf now, you ſhall not be condemned with the World, as the Apoſtle teacheth: Humbly beg Pardon of Almighty God for your Sins, whether Omiſſions or Commiſſions; and reſolve to amend your Fault, and to be more watchful for the future.

This Exerciſe of Self-Examination, (if you intend to reap Profit by it) muſt not be performed ſlightly and drowſily, nor unwillingly, as a Task; but ſeriouſly and chearfully, with an Intent to grow better by it.

Be not afraid to look on your Score, but be fearful of encreaſing it: For no Perſon that wholly neglects to reflect upon his Life and Actions, can make any good Progreſs in Piety and Vertue; nor have any ſettled or well-grounded Hopes of Salvation.

If you have done any Good, or received any particular Mercy, give God the Praiſe. You will certainly rejoyce in the Evening, if you find that you have ſpent the Day well.

This Method of Examination may ſerve for the whole Week. And if you have not Time to uſe it at Night, do it at your Morning Devotions; but do not omit it often, nor without urgent Occaſion, leſt

it become tedious unto you; but the often Use thereof will render it easy, profitable, and pleasant.

After Examination, repeat the following Psalm or Hymn.

The Hymn.

UNto thee, O Lord, do I lift up my Eyes: O thou that dwellest in the Heavens.

Hear my Voice, O Lord, according to thy Loving-kindness; and let my Supplications be acceptable in thy sight.

Seven Times a Day will I praise thee, O Lord: for thy Mercy endureth for ever.

Thou, Lord, hast made Heaven and Earth, the Sea, and all that is therein: Thou keepest thy Promise for ever.

Thou tellest the Number of the Stars; and calleſt them all by their Names.

Great is thy Power, O Lord; and thy Wisdom is infinite: Thou dost neither slumber nor sleep.

Be thou my Keeper, O Lord, from the Terrors of the Night: Lighten mine Eyes, that I sleep not in Death.

Let thy Word be a Light unto my Feet, and a Lantern to my Paths.

Hold thou me up, and I shall be safe; and let my Delight be always in thy Commandments.

Keep me from the Snares of all evil Spirits, that go about ſeeking whom they may devour: and defend me from the Violence of all Evil-doers.

Into thy Hands I commend myſelf: for thou haſt redeemed me, O Lord, thou God of Truth.

Glory be to the Father, *&c.*

As it was in the Beginning, *&c.*

Then Read St. *Matthew*, Chap. xiii. to ver. 24. or what other Portion of Holy Scripture you ſhall chuſe. And after ſome pious Thoughts have compoſed your Mind, humbly Addreſs the Divine Majeſty of Heaven, in the following Words.

The Prayer.

O Holy, holy, holy Lord God of Sabbath, ſuffer me, who am but Duſt and Aſhes, to make my Supplications unto thy moſt Glorious Majeſty, and be not angry with me for ever. I know, that thou art a conſuming Fire to obſtinate Offenders; but a merciful Embracer of true Penitents: I come not, O Lord, to excuſe or extenuate my Offences, but rather to accuſe and condemn myſelf, for the wilful Breach of thy holy and righteous Laws; the Number of my Sins is great, and their Nature heinous; ſo that

the Remembrance of them may well make me vile in mine own Eyes; how loathsome then must I be in thy sight, who canst not behold the least Iniquity. O Lord, even this Day, &c. [*Here confess what you have done amiss this Day*] O God, my own Heart condemns me, and thou art greater than my Heart, and knowest all Things.

But, Lord, enter not into Judgment with me; thou desirest not the Death of a Sinner; but rather that he should turn from his Wickedness and live. Have Mercy on me, miserable Offender, that is now prostrate before thee, being heartily grieved for my manifold Offences. And for the Merits of Christ's bitter Passion and Death, forgive me all that is past, and deliver me from the Wrath to come.

Merciful Father, let thy Holy Spirit assist me in the Daily Amendment of my Life; and make me fruitful in all good Works. Let the good Instructions which I have either heard, or read, out of thy Holy Word this Day, make a deep and lasting Impression on my Mind; so as to have a good Influence on my Life and Actions the Week following. Good God, raise up my Heart above the World, and all its Vanities, and fix it upon Heaven, where my Treasure is, and where I believe

lieve my Bleſſed Saviour is aſcended, to prepare Manſions of Glory for us. Help me ſo to look thro' Things Temporal, that I finally loſe not the Things Eternal.

And now, O God, I humbly adore thy Goodneſs, for thoſe many Favours and Mercies, I am Daily a Partaker of. I Praiſe thee for my Being, and Well-being; for my Preſervation this Day, and all the Days of my Life: But above all, for thine infinite Love in the Redemption of the World, by the Sufferings and Death of thy dearly beloved Son Jeſus Chriſt, for the Means of Grace, and the Hope of Glory.

And eſpecially, that thou haſt cauſed me to be born of Chriſtian Parents, and to be made a Member of thy myſtical Body the Church, by Holy Baptiſm. Bleſſed Lord, let this thy unmerited Goodneſs to me, lead me to a ſaving Repentance, and enkindle in my Heart ſuch ardent Love toward thee, which may expreſs itſelf, in keeping thy Commandments, and doing always thoſe Things that are pleaſing in thy ſight.

And now, O merciful Father, by whoſe Goodneſs and Mercy I have been hitherto preſerved, be pleaſed to defend me, and all my Relations and Friends, this Night, from all Dangers, Ghoſtly and Bodily; that we being refreſhed with ſweet and

quiet Sleep, our Souls may joyfully Praiſe thee betimes in the Morning, and declare thy Salvation from Day to Day.

And when the Time approacheth, wherein thou wilt ſummon me to appear before thee, Bleſſed Jeſu, be thou then my Advocate, and let my Sins be done away by thy Mercy; and let thy Holy Angels conduct my Soul to the happy Society of Heaven, where with Cherubims and Seraphims, Angels and Arch-angels, and the Spirits of Juſt Men made perfect, I may adore and praiſe the Eternal God, Father, Son, and Holy Ghoſt, to all Eternity. *Amen.*

Our Father which art in Heaven, &c.
The Grace of our Lord Jeſus Chriſt, &c.

When you have finiſhed your Devotions, and are preparing for Bed; conſider, that as you are now putting off your Cloaths, ſo ſhortly you muſt be ſtript of all Things that you have in this World; you are at preſent but a Steward of your earthly Enjoyments, take Care to uſe them to your Spiritual Advantage, that you may be received into everlaſting Habitation, when all theſe Things ſhall fail.

Let your Bed repreſent your Grave, and the Bed-cloaths the Mould that ſhall one Day cover your breathleſs Carcaſs.

And

And being laid down in your Bed, and compoſing yourſelf to Reſt, ſay,

I will lay me down in Peace and take my Reſt; for thou, Lord, only makeſt me to dwell in ſafety.

Unto thy Fatherly Protection, I now commend myſelf, and all that belong unto me, O Lord, thou God of Truth.

Let theſe Directions ſerve for the whole Week.

At Mid-night, (if you awake) Pray,

O Lord, increaſe in me Faith and Devotion; repleniſh my Heart with all Goodneſs, and by thy great Mercy keep me in the ſame. Give me Godly Zeal in Prayer, true Humility in Proſperity, perfect Patience in Adverſity, and continual Joy in the Holy Ghoſt, for Jeſus Chriſt Sake, our only Lord and Saviour. *Amen.*

Our Father which art in Heaven, &c.

If you lie long awake, ſpend not your Time in vain and ſinful Imaginations.

But rather think how much of your Time you have already loſt, and caſt about how you may redeem what remains.

Meditate on the *Agonies of Chriſt in the Garden*; and adore him for his Love.

Meditate

Meditate on the Four laſt Things, *viz.* *The Certainty of Death.* 2. *The Terrors of the Day of Judgment.* 3. *The Pains of Hell.* 4. *The Joys of Heaven*; And the Eternity of both.

Think on your Deceaſed Friends; and pray God, that you may meet them in a Joyful Reſurrection. Say,

O Father of Spirits, and God of all Fleſh, have Mercy and Compaſſion upon all Sick and Dying Chriſtians, and receive the Souls whom thou haſt Redeemed, that are now returning unto thee.

O Lord, in Mercy remember me thy unworthy Servant, in the Hour of Death, and at the Day of Judgment.

In thee, O Lord, have I put my Truſt, let me never be confounded. *Amen.*

MONDAY, *or the Second Day of the Week.*

Morning.

BEGIN the Day, as was directed on Sunday-Morning.

And after you are riſen, as ſoon as you can conveniently, retire into your Cloſet, humbly Worſhip God, ſaying,

GLORY

GLORY be unto thee, O Lord, moſt High. Remember not the Sins of my Youth, nor the Tranſgreſſions of my riper Years; but according to the multitude of thy Mercies, think upon me, and be gracious unto me, for thy Name Sake.

Then riſe up from your Knees, and rehearſe, with a devout Heart, the following Hymn.

The Hymn.

PONder my Words, O Lord; and conſider my Meditation.

O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my Prayer.

My Voice ſhalt thou hear betimes, O Lord: early in the Morning will I direct my Prayer unto thee; for thou art my Defender, in thee do I put my truſt.

I laid me down and ſlept, and roſe up again; for thou, O Lord, haſt ſuſtained me.

Therefore will I give Thanks unto thee, O Lord, with my whole Heart: I will ſpeak of all thy marvellous Works.

Lead me forth in thy Truth, and learn me: for thou art the God of my Salvation; in thee is my hope all the Day long.

O

O let not my Heart be inclined to any evil thing; let me not be employed in ungodly Works, with the Men that work Wickedneſs.

O turn away mine Eyes, leſt they behold Vanity; ſet a watch, O Lord, before my Mouth, and keep the door of my Lips.

So ſhall I not be confounded; whilſt I have reſpect unto all thy Commandments.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

Then Read with Attention, St. *Matth.* Chap. v. or St. *Luke* vi. or any other Portion of Holy Scripture you think convenient; and reflect on what you find neceſſary for your Practice.

Afterwards call to Mind ſome of your moſt notorious Offences, and think upon the heinous Circumſtances that did attend them; till you find your Heart really Humbled and Penitent at the remembrance of them; you may read the Meditation on the Folly and Miſchief of Sin: And ſo on your bended Knees, in humble Confidence of the Divine Mercy, make your Supplications to Almighty God, in manner following.

If any of the Paragraphs in this Confeſſion, ſuit not with your Circumſtances, you muſt omit them, and paſs on to the next.

The

The Confeſſion.

HAVE Mercy upon me, O God, after thy great Goodneſs; and according to the multitude of thy tender Mercies, do away mine Offences: For I will confeſs my Wickedneſs, and am ſorry for my Sins.

O Eternal God, I am unworthy to be accounted among the meaneſt of thy Servants; not worthy to be ſuſtained with the leaſt fragment of thy Mercies; but deſerve to be ſhut out of thy Preſence for ever, with Dogs, and Unbelievers, to have my Portion with Devils and Damned Reprobates, in Eternal Fire; for I have wilfully and preſumptuouſly broken thy Holy Laws; but for thy Name Sake, O Lord, forgive my Offences, tho' they be great.

O Lord, I have been Proud and Vainglorious, Impatient of Scorn, not enduring to be Slighted or Deſpiſed; tho' often highly deſerving it. I have ſometimes deceived myſelf with the colour of Humility; for when I have truly called myſelf Wicked or Vicious, I could not endure that any Perſon elſe, ſhould either ſay ſo, or think ſo of me.

I have been often Idle and Slothful, Timorous and faint Hearted, Soft and Luxurious,

Luxurious, Luſtful and Intemperate; but cold and careleſs in my Prayers, neither attending to them, nor perſevering in them. But in the mean Time, I have been too paſſionate and curious in pleaſing my ſenſual Appetite, in Meat, Drink and Pleaſure. I have ſometimes run into the occaſion of Sin, which I might eaſily have avoided, and have been frequently my own Tempter, Sinning both with, and againſt my Inclination. [*Here confeſs your particular Sins.*]

But, O merciful and gracious Father, look not on my Wickedneſs, or on my Sins, be they never ſo many or heinous; but be merciful unto me, for thy dear Son Jeſus Chriſt's Sake, who bare our Sins in his own Body on the Tree.

I acknowledge, O Lord, with ſhame and ſorrow, that a great part of that precious Time, which thou haſt allotted me for thy Service, and the ſecuring my Eternal Salvation, I have fooliſhly miſpent in Sin and Vanity.

I have often reſiſted thy Bleſſed Spirit, and quenched his Holy Motion in my Heart. I have been a great lover of myſelf, and yet have uſed many Ways to ruin and deſtroy myſelf for ever.

I have too much admired Earthly Things; but have little regarded Heaven

and

and Eternal Life, and the way that leads to it.

But, O Lord, be merciful unto me miserable Offender.

I confess, O Lord, that all my Senses have ministred to Sin, my Eyes have been either Envious, Covetous or Lascivious; My Ears have attended to vain and vicious Discourse; And with my Tongue, I have offended both Thee and my Neighbour, speaking those Things which I ought not: But I have been too backward in Praising thee, or Edifying my Neighbour with my Speech.

Yea, all my Members and Faculties, have been Instruments of Sin: And my very best Actions, have more matter of Pity, than Confidence in them; being imperfect in my best Actions, but blameworthy in most.

But, O blessed Redeemer, pity me, thou that hast felt Humane Infirmities, and deal not with me according to my Deserts.

O Heavenly Father, unto this, and a far greater heap of Sins, which I am not able to reckon up (for who can tell how oft he offendeth) I have added sometimes the Faults of others to my own score, being negligent to hinder Persons from doing Ill, when it was in my

Power.

Power. Or by encouraging, or occaſioning others to Sin, by my Example or Perſwaſion, tempting them, either directly or indirectly, to Evil. [*Here mention the Perſons.*]

But gracious God, ſave both me and thoſe whom I have cauſed to commit any Sin, from thoſe Puniſhments that we have juſtly deſerved.

O moſt Bountiful Lord God, I have abuſed thy Mercies, and deſpiſed thy Judgments, and Fatherly Corrections: I have turned thy Grace into Wantonneſs, and have been unthankful for thy infinite Loving-kindneſs.

I have Sinned and Repented, and then Sinned again; and then reſolved againſt it, but have quickly broken theſe my good Reſolutions. Sometimes I have tied myſelf to new Obedience, by moſt ſolemn Vows, even by the Holy Sacrament of thy moſt precious Body and Blood. And yet after all, upon ſome freſh Temptation, I have yielded myſelf a Slave to *Satan*, in turning to my old Sins, like the Dog to his Vomit, or as the Sow that is waſhed, to her wallowing in the Mire. Miſerable Wretch that I am! who ſhall deliver me from this Body of Sin and Death?

O Bleſſed Saviour, thou art able to help, for thou haſt delivered great Sinners,

ners, and I truſt thou will deliver me, from this Bondage of Corruption.

But, O Lord God, I have yet another heap of Sins to confeſs and bewail, even my ſecret Sins, and they are innumerable; Sins ſecret to myſelf, which I noted not; Sins that I willingly neglected, and which I might have prevented, but I would not; And Sins which I have now quite forgotten.

And notwithſtanding this multitude of repeated Crimes, (which I have here Confeſſed) which were often aggravated with moſt provoking Circumſtances: My Heart is not yet ſo deeply humbled in me, as it ought: Nor my Conſcience ſufficiently awakened, with the Senſe of that dreadful Vengeance, which I have moſt juſtly deſerved, for all the Evils of my Life. And yet, O Lord, thou of thy Goodneſs, ſtill ſpareſt me, and giveſt me Space and Grace to call upon thee for Mercy.

O Merciful Lord, I admire thy Patience, and adore thy Goodneſs to me, this Day, beſeeching thee, that it may perfect in me a Godly Sorrow and Repentance, never to be Repented of.

Be pleaſed, moſt Gracious God, to be reconciled unto me, through the Blood of thy dear Son; pardon all my Offences, both Omiſſions and Commiſſion; and eſpe-

cially thoſe I have now confeſſed, let them never be laid to my Charge.

O Bleſſed Saviour, Jeſus Chriſt, who art the Propitiation for the Sins of the whole World, be thou my Advocate and Interceſſor, with thy Heavenly Father, and ſave me from Eternal Death.

Let the Merits of thy bitter Paſſion and Death, make an Atonement and Satisfaction, for my many and great Offences: So that for what is paſt, thy Wrath may not come out againſt me, and for the future, let me never more wilfully offend thee. *Amen.*

The Petition.

O Merciful God, let the Love and Fear of thy Glorious Majeſty, be ſo ingrafted in my Soul; that they may preſerve me from all known Sin, and excite me to perſevere in the Practice of an Holy Life, all my Days.

Let no Riches or Proſperity, ever cauſe me to forget myſelf: Nor any Adverſity or Poverty, make me to forget thee. Let no Hope or Fear, no Pleaſure or Pain, no Accident without, or Weakneſs within, hinder or diſcompoſe me in my Duty, or turn me from the way of thy Commandments.

O

O Let thy Holy Spirit dwell with me, this Day and for ever: And make my Soul Juſt and Charitable, full of Goodneſs and Piety, reſolute and conſtant in all Holy Purpoſes, but inflexible to Evil.

O Lord, make me Meek and Humble, Pure and Peaceable, Contented and Heavenly-minded.

Guide and Proſper me this Day, O God, in all my Worldly Buſineſs, and Affairs; Preſerve me from all Sin and Danger; Keep me from all fracture of Bones, noiſom Diſeaſes, and from all ſad Accidents, and a violent Death.

Continue all my Senſes, and the uſe of my Reaſon and Speech unto me, whole and ſound, to my Lives end; and let not my Death be ſudden, or unprovided.

O Bleſſed Jeſu, Comfort me at my laſt Hour, as thou didſt the Thief on the Croſs; and do thou then ſay unto my Soul, *This Day ſhalt thou be with me in Paradice*; for I put my Truſt in thee; for thou haſt Redeemed me with thy moſt precious Blood, let me never be confounded. *Amen.*

The Interceſſion.

O Merciful Creator, Compaſſionate the Miſeries of Mankind; and relieve the Neceſſities of all that call upon thee for

cially thoſe I have now confeſſed, let them never be laid to my Charge.

O Bleſſed Saviour, Jeſus Chriſt, who art the Propitiation for the Sins of the whole World, be thou my Advocate and Interceſſor, with thy Heavenly Father, and ſave me from Eternal Death.

Let the Merits of thy bitter Paſſion and Death, make an Atonement and Satisfaction, for my many and great Offences: So that for what is paſt, thy Wrath may not come out againſt me, and for the future, let me never more wilfully offend thee. *Amen.*

The Petition.

O Merciful God, let the Love and Fear of thy Glorious Majeſty, be ſo ingrafted in my Soul; that they may preſerve me from all known Sin, and excite me to perſevere in the Practice of an Holy Life, all my Days.

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The Interceſſion.

O Merciful Creator, Compaſſionate the Miſeries of Mankind; and relieve the Neceſſities of all that call upon thee for

for Help. Manifeſt the glad Tidings of Salvation unto the whole World, that the Knowledge of Jeſus may cover the Earth, as the Waters cover the Sea; ſo that all Nations may become Subjects of his Glorious Throne.

Reſtore unto thy Church, Truth, Charity and Peace, that every one that names the Name of Chriſt, may depart from all Iniquity, and live as becomes the Goſpel.

Have Mercy upon this Nation, pardon our crying Sins; turn us unto thee by a ſpeedy and unfeigned Repentance; divert the Judgments that we have deſerved, and let us be an Humble and Reformed, and in the End, an Happy People.

Bleſs and Defend all Chriſtian Kings, Princes and Governors, and eſpecially Him whom thou haſt ſet over us.

O God, give thy Grace and Holy Spirit to all thoſe that Miniſter in Holy Things, that they may ſhine as Lights in the World, and bring many Souls unto Glory.

Bleſs all my Kindred and Relations, [*Here mention them.*] give them all Things neceſſary to Life and Godlineſs, preſerve them in all the Changes and Troubles of the World, and hereafter receive them into thy Heavenly Kingdom.

O Lord,

O Lord, bleſs all my Friends, and all my Enemies, them that love me, and them that hate me, them that pray for me, and them that curſe me.

O God, who art the Father of all Conſolation, relieve and comfort all thoſe that are in any Affliction or Diſtreſs, thoſe that are Sick in Body, or Troubled in Mind: All Widows and Fatherleſs, ſuch as are Poor or Oppreſſed, and all Priſoners and Captives. And more eſpecially, ſuch as are now about to depart this Life.

Lord ſanctifie unto them all their Troubles, and let theſe light and momentary Afflictions, prepare them for that exceeding and eternal weight of Glory, which thou haſt promiſed, through our Saviour Jeſus Chriſt.

The Thankſgiving.

GLORY be to God on High, on Earth Peace, Good-will towards Men; I Praiſe thee; I Bleſs thee; I Worſhip thee; I Glorifie thee; I give Thanks unto thee, for thy great Glory and Goodneſs, O Lord God, Heavenly King, God the Father Almighty: And for creating me a Rational Creature, and for continuing unto me the perfect uſe of my Underſtanding to this Day; For my Preſervation the Night paſt, and for all the Comforts of

this Life, and the Hopes of a better when this is ended.

But chiefly I adore and magnify thy Divine Majesty, for sending thy beloved Son Jesus Christ into the World, to be our Prince and Saviour. Glory be unto thee for his wonderful Nativity, his holy and exemplary Life, his bitter Passion and Death, for his glorious Resurrection and Ascension into Heaven, and for his powerful Intercession for us, at thy Right Hand, thereby becoming the Propitiation for our Sins, and opening the Kingdom of Heaven to all Believers.

Praised be thy Name, O God, that I was baptized in this Faith, and thereby entitled to all that Christ hath done and suffered for Sinners. O let me never perish, whom thou hast redeemed with the precious Blood of thy dear Son; but let thy Love rule in my Heart, and regulate my Life and Actions, that they may be always directed to thy Praise and Glory.

Glory be unto thee, O Lord, for the miraculous Descent of thy Holy Spirit upon the Apostles and Primitive Christians, to enable them to propagate and publish the Doctrine and Religion of Jesus Christ; and for continuing the gracious Influence of the same Holy Spirit to thy Church in all Ages.

Be

Be pleased, O God, to let thy Holy Spirit dwell in my Heart for ever. (for thou hast promised to give thy Holy Spirit to them that ask it) O let his holy Inspirations purify all my Thoughts, Intentions, and Desires, that they may be always agreeable and obedient to thy Divine Will. Adorn my Soul with Humility and Chastity; with Patience and Charity; and all other Christian Vertues and Graces, which are either necessary to conduct me safely thro' this miserable and naughty World; or to fit and qualify me for that glorious Inheritance, which thou hast reserved in Heaven for all thy true and faithful Servants.

Blessed be the Eternal God, Father, Son, and Holy Ghost, now, and to all Eternity. *Amen, Amen.*

Conclude with the *Lord's Prayer* and the *Blessing.*

Between your Morning Devotions and Noon, go to the Church, to the Publick Prayers, if you dwell where you have that Opportunity.

Noon, or Twelve a Clock.

RETire into your Closet before Dinner, (if you can conveniently) and after your humble Adoration of the Divine

Majesty, as was directed in the Morning. Repeat with a devout Mind the following Hymn.

The Hymn.

O Lord, our Governour, how excellent is thy Name in all the World: Thou hast set thy Glory above the Heavens.

The Earth is thine, O Lord, and the Fulness thereof; the Compass of the World, and they that dwell therein.

The Heavens have declared thy Righteousness; and all the People have seen thy Glory.

O God, how plentiful is thy Goodness, which thou hast laid up for them that fear thee; which thou hast prepared for them that love thee, among the Sons of Men.

Thy Angels, O Lord, encamp round about them, to deliver them; Mercy embraceth them on every side.

The Lyons may lack, and suffer Hunger; but they that fear the Lord, shall want no manner of Thing that is good.

Praise the Lord therefore, O ye Righteous; and be thankful all ye that be true-hearted.

Be not cast down, O my Soul, be not disquieted within me: put thy Trust in God, and he shall give thee the Request of thy Lips.

O tarry thou the Lord's Leisure; be strong, and he shall comfort thy Heart.

Let thy merciful Kindneſs, O Lord, follow me all the Days of my Life; for I put my Truſt in thee.

Glory be to the Father, &c.
As it was in the Beginning, &c.

Then Read St. *Luke*, Chap. xiii. or any other part of the New Teſtament you ſhall chuſe.

Obſerve what is uſeful therein for your Practice, and ſo humbly implore the Divine Grace in the following Collects.

Collect 1.

O Eternal God, thou art infinitely holy, and perfect; be pleaſed to pity my Infirmities, and conſider my Weakneſs: My Spirit is ſometimes willing, but my Fleſh is weak: In my Heart I deſire to pleaſe thee; but in my Endeavours I too often fall ſhort of it. O God, I am inſtructed in my Duty, and reſolve to do it. I am ſenſible of my Dangers, and ſometimes I watch againſt them; but when Temptations do aſſault me, I am apt to hearken to them, and be pleaſed with them; and by this means I frequently yield to Folly and Vanity, after I have moſt ſeriouſly reſolved againſt it. O Bleſſed Redeemer, pity me, and relieve my Infirmities for thy Name-ſake. *Amen.*

Collect 2.

O Moſt Gracious God, I humbly beg the Aſſiſtance of thy Holy Spirit; for I bear a Body of Sin and Death about me; Sin attends me almoſt in every Thing that I do, or ſuffer: When I do well, and proſper, I am too apt to be proud and confident; when I do amiſs, or am in Trouble, I am ſtupid and dejected: My Repentance is imperfect, my Paſſions unruly, and my Imaginations vain. The Sins of my Tongue are innumerable, my Omiſſions many, and my evil Thoughts more than I can reckon up. And I have miſpent a great Part of my Time, which was once in my Power to have improved: And I am guilty of many Sins, of which the World accounts me innocent; for I have entertained that evil in my Thoughts, Imaginations or Deſires, which I was afraid to produce to open Action. [*Here name it.*] O merciful Saviour, pity me, and be gracious unto me, for thy Name-ſake. *Amen.*

Collect 3.

TEach me, O Lord, to walk before thee in Righteouſneſs, perfecting Holineſs in thy Fear. Give me an humble Underſtanding, an obedient Will, and

and regular Affections: Make me watchful over my Thoughts, deliberate in my Speech, and circumſpect of my Actions: Help me to govern my Paſſions, and to moderate my ſenſual Appetites: Let me be zealous for thy Glory, and charitable to all Men; that I may do my Duty at all Times, wiſely, diligently, and holily.

O God, humble me under the Senſe of my manifold Infirmities; and preſerve me from mine Enemies: Let me never fall by their Violence, or my own Weakneſs, nor give up myſelf to Idleneſs, or a careleſs Converſation.

Let me never conſent to Sin; but every Day ſtrive againſt it, until it be quite dead in me: That at laſt I may be admitted to that State of Glory, where all Infirmities ſhall de done away, and all Tears dried up, and Sin and Death ſhall be no more. Grant this, O Lord, for thy dear Son's Sake Jeſus Chriſt, my only Saviour and Redeemer. *Amen.*

Collect 4.

O Moſt Gracious God, thy Mercy endureth for ever, and thy Loving-kindneſs throughout all Generations. Thou openeſt thy Hand wide to fill us with thy Bleſſings, and loadeſt us Daily with thy Benefits.

Thou art pitiful as a Father, tender as a Mother, careful as a Guardian, and exceeding merciful to all them that fear thee. I beseech thee, O Lord, to fill my Soul with due Apprehensions of thine infinite Mercies, that I may be perpetually thankful. And because I cannot Praise thee in this Life, suitable to thy Divine Excellencies and Perfections, take my Soul, in thy due Time, into the Land of Everlasting Praises, that I may spend a whole Eternity, in ascribing to thy most glorious Majesty, Praise, Honour, and Dominion with all the glorious Company of Heaven. Grant this, for the Sake of Jesus Christ, thy only Son our Lord. *Amen.*

Conclude this Exercise with the *Lord's-Prayer*, and *Blessing*.

In the Afternoon frequent the Publick Prayers in the Church, if you have Opportunity.

VESPERS, *or Even-Devotions.*

ABout Six a Clock, or any Time before Sun-set, go into your Closet, or Place of Prayer, and humbly worship God in some devout Ejaculation of your own, or as directed in the Morning; then rise up from your Knees, and rehearse with a serious Mind the following Hymn.

The Hymn.

O Lord, thy Mercy reacheth unto the Heavens; and thy Truth unto the Clouds.

Thy Righteouſneſs is like the great Mountains; and thy Judgments are like the great Deep: O Lord, thou preſerveſt Man and Beaſt.

How excellent is thy Loving kindneſs, O God: therefore the Children of Men put their Truſt under the Shadow of thy Wings.

Thine Eyes, O Lord, are ever upon thoſe that fear thee; upon thoſe that put their Truſt in thy Mercy.

Thou art nigh unto all thoſe that call upon thee; even to all thoſe that call upon thee faithfully.

Thou haſt redeemed the Souls of thy Servants; and none of them that truſt in thee ſhall be deſolate.

For with thee is the Fountain of Life; and in thy thy Light we ſhall ſee Light.

Therefore ſhall my Heart rejoyce in thee, O Lord, becauſe I have hoped in thy Holy Name.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.*

Read St. *Luke*, Chap. xv. or *Epheſ.* v. to ver. 22. or *Galat.* Chap. v. ver. 16. to

the End, or any other Part of the Holy Scripture you think fit; and after a few ſerious Thoughts on what you have read, implore the Divine Majeſty, in as many of the following Prayers as you judge convenient, meekly kneeling on your Knees.

Collect 1.

O Holy and Gracious Lord God, thou bleſſeſt the Sons of Mens, by turning them from their Iniquities; manifeſt thy Goodneſs and Power, in reſtraining me from Evil; give me Victory in all Temptations; make me watchful in all Dangers; grant me Recollection of Mind in all Diſtraction of Spirit, or Diſturbance of Fancy or Imagination; that I may not be a Servant of Chance or Violence, of Intereſt or Paſſion, of Fear or Deſire; but let my Will rule my ſenſual Appetites and Inclinations; my Reaſon and Underſtanding guide my Will, and thy holy Spirit direct my Underſtanding; that in all Contentions thy Spirit may prevail, and in all Doubts I may chuſe the better Part; and in the midſt of all Contradictions, Temptations and Adverſities, I may ſerve thee conſtantly and faithfully, thro' Jeſus Chriſt our Lord. *Amen.*

Collect 2.

O Bleſſed Jeſu, our High Prieſt and merciful Redeemer, who haſt felt Human Infirmities, but always without Sin; Relieve and pity me, who am incompaſſed with Infirmities, and ſeldom or never without Sin.

O God, my Ignorances are many, my Paſſions turbulent, my Temptations enſnaring, my Obſervation little, my Inadvertencies innumerable, my Reſolutions weak, my Dangers round about me, my Duty and Obligations difficult and full of Variety. O Lord, be thou unto me Wiſdom, Righteouſneſs, Sanctification and Redemption: Thou haſt promiſed thy holy Spirit to them that ask it: Let thy bleſſed Spirit help mine Infirmities, that I may be readily furniſhed and prepared for every good Work, and may daily grow and encreaſe in all vertuous and pious Actions; and tho' my outward Man decays, my inward Man may be renewed Day by Day.

O Lord, be pleaſed to pity mine Infirmities, and pardon all thoſe Actions which proceed from weak Principles; that when I do what I can, I may be accepted; and when I fail of that, I may be pitied and pardoned; and at laſt conducted

ducted to the Regions of Victory, thro' the Mercies of God, and the Merits of our Lord Jesus Christ, and the blessed Communication of the Holy Ghost; to which blessed Trinity in Unity, be given all Praise and Adoration, World without End. *Amen.*

3. *For Hope.*

O Eternal God, who art the Hope of all the Ends of the Earth; let me never be destitute of a well-grounded Hope, nor yet possess'd with a vain Presumption. Suffer me not, O God, to think that thou wilt be reconciled to my Sins, or reject my Repentance: But give me such a lively Hope, as may be grounded on thy Promises, and may enable me to purify myself from all Filthiness both of Flesh and Spirit; that so it may indeed become unto me an Anchor of the Soul, sure and stedfast, entring within the Vail, whither the Fore-runner is for us entred, Jesus Christ our only High Priest and merciful Redeemer. *Amen.*

Collect 4.

O Eternal God, Creator of the World, and Conserver of all the Creatures therein; Thou art infinitely good and perfect

perfect in thy Divine Nature, and thy Power, Wiſdom and Goodneſs, are plainly manifeſt in the Creation, Order, Protection and Diſpoſition of all Things in Heaven and Earth; ſo that without the greateſt Sin and Folly in the World, we cannot but acknowledge thee, and worſhip thee with the loweſt Proſtrations both of Soul and Body, and with the moſt profound Humility. O Lord, preſerve in me great Religion, Reverence, and Adoration of thy Divine Perfections. Good God, keep me from all Diſtruſt of thy Providence, all Doubtings of thy Eternity, or any other Article of the Chriſtian Faith: And grant, that I confeſſing thee, before all the World, may be acknowledged for thy Child, and rewarded among thy Servants, not for my Righteouſneſs, but for the Merits of thy dear Son Jeſus Chriſt our Lord and only Saviour. *Amen.*

Conclude with the *Lord's-Prayer* and the Bleſſing.

Devotions for Bed-time.

BEfore you go to Reſt, retire into your Oratory, or Place of private Prayer, humbly worſhip God, and ſay,

IF thou, Lord, ſhouldſt be extreme to mark what is done amiſs, O Lord, who

who may abide; but with thee there is Mercy, and plenteous Redemption.

O be favourable and gracious to thy Servant, for thy Goodness sake, O Lord.

Then rise from your Knees, and take a short and serious View of your Behaviour the Day past, as was prescribed for *Sunday* Night.

After Examination repeat the following Hymn.

The Hymn.

O God, when I consider the Heavens the Works of thy Hands, the Moon and the Stars which thou hast created:

What is Man that thou art mindful of him; or the Son of Man that thou regardest him?

Man is like a thing of nought; his Time passeth away like a shadow.

His Days are consumed in Vanity; and he bringeth his Years to an end, as a Tale that is told.

And yet, O Lord, thou hast made him but little lower than the Angels; and hast crowned him with Glory and Honour.

Thou hast made him to have Dominion over the Works of thy Hands; and hast put all Things in subjection under his Feet.

Yea,

Yea, thou haſt ſent forth thy Angels to be miniſtring Spirits to all thoſe that are Heirs of Salvation.

What ſhall I render unto thee, O Lord, for thy Goodneſs and for thy Loving-kindneſs which thou haſt ſhewed to the Children of Men.

I will offer unto thee the Sacrifice of Thankſgiving; and my Heart ſhall be joyful in thy Salvation.

I will lay me down in Peace, and take my reſt; for it is thou, Lord, only that makeſt me to dwell in ſafety.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Then read the 5th Chapter of St. *John*, to Verſe 15, or any other Portion of Holy Scripture, which you ſhall chuſe; and meditate on it for your Inſtruction.

And ſo with great Reverence and Humility, make your Supplication to Almighty God, in the following Words;

O Moſt gracious God and merciful Father, thou art about my Bed, and knoweſt my down-lying and mine uprising: O Lord, look down from Heaven upon me thy unworthy Servant, that am now proſtrate before thy divine Majeſty.

I acknowledge, O Lord, with Shame and Confuſion of Face, that I have Sinned

ned and Rebelled againſt thee, in the whole courſe of my Life: I have often broken thy holy and righteous Laws, miſpent my precious Time, and abuſed thy good Creatures: I have been unthankful for thy Mercies, incorrigible under thy Chaſtiſements, and unfruitful under the means of Grace, and Advantages of Amendment, which I have long injoyed. I have ſinned many times againſt Knowledge, the checks of my Conſcience, the motions of thy holy Spirit, and after ſolemn Vows and Reſolutions to the contrary. I have little conſidered the end of my coming into this World; and as little regarded what ſhall become of me, when I ſhall go hence and be no more ſeen. I have lived, as if I were born for nothing elſe, but to pleaſe my own Carnal Deſires, and Senſual Appetites. Every thing almoſt hath been a Temptation and a Snare unto me: And almoſt every Temptation hath deceived or overcome me.

And even this Day, I have not been ſo circumſpect as I ought to have been. [*Then Confeſs what you know you have done amiſs this Day.*]

Lord, I muſt needs own, that I have deſerved thy ſevere Wrath and Indignation, as the due Puniſhment of my many wilful and repeated Tranſgreſſions. Thou

mayeſt

mayeſt ſwear in thy Wrath, that I ſhall never enter into thy Reſt.

But there is Mercy with thee, O Lord, that thou mayeſt be feared. And thou art not willing that any ſhould periſh, but that all ſhould come to Repentance.

And to this End, thou haſt ſent thy beloved Son Jeſus Chriſt into the World, to take our Nature upon him, and to ſuffer Death upon the Croſs, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life.

O God, for his ſake, be pleaſed to ſhew Mercy unto me, a moſt miſerable Sinner. Let his Blood cleanſe me from all my Sins. Take away all mine Iniquity, and receive me graciouſly, heal my backſlidings, and love me freely.

Deliver me, Bleſſed Jeſus, thou Saviour of Mankind, from that Curſe and Vengeance, which is the due Reward of my manifold Offences; and abſolve me, when thou comeſt to Judgment.

O God, let thy Holy Spirit aſſiſt me Daily, in the Amendment and Reformation of my Life: That I may deny all Ungodlineſs and Worldly Luſts; and live Soberly, Righteouſly, and Godly for the Time to come; and keep my Conſcience pure and inoffenſive to thee, my God, and towards all Men.

And now, O Lord, I humbly Worſhip thy Glorious Majeſty, for thy manifold Mercies vouchſafed unto me, from my Youth up until now, who am altogether unworthy of the leaſt of thy Favours. I praiſe thee for creating me a Rational Creature, and continuing the uſe of my Reaſon to this Day; whilſt ſeveral Perſons, far better than myſelf, are deprived of it.

I bleſs thee for my Life, Health, Liberty, Peace, Food, Raiment, Friends and comfortable Being: When many are in Miſery and Diſtreſs, in Poverty and in Priſon, under Sickneſs and Weakneſs of Body, and are continually going down to their Graves. Glory be unto thee, O Lord, that I yet enjoy my Limbs and my Senſes; and that thou haſt kept me this Day in Safety, and preſerved me both from the Sins and Dangers to the which I have been expoſed.

But above all, I deſire to Praiſe thee, for thy infinite Love in the Redemption of the World, by our Lord Jeſus Chriſt, and for the Means of Grace, and for the Hopes of Glory. I earneſtly beſeech thee, O Lord, to enflame my Heart, with ſuch an ardent Love to thy Divine Majeſty, as may conſtrain me to live in Obedience to thy Goſpel, all the Days of my Life.

And now, O merciful Father, be pleaſed to take me, and all my Relations and Friends, into thy Gracious Protection this Night. Let thy Holy Angels pitch their Tents round about us, and defend us from Fire, Robbery, Terrors of evil Angels, or any other Fear or Peril, which we moſt juſtly have deſerved.

Let our Sleep be ſweet and refreſhing to us, that we may be the better able to ſerve thee, in our ſeveral Stations, the Day following. But, O God, if thou haſt determined to call for any of us out of our Sleep, this Night, by Death, be pleaſed graciouſly to receive us into thy merciful Hands, for the ſake of thy dear Son Jeſus Chriſt, our only Saviour and Redeemer, in whom alone I deſire to be found, whether living or dying; with whom I leave myſelf, and this Prayer, which I have now offered unto thee, humbly concluding, as he has commanded, ſaying,

Our Father which art in Heaven, &c.
The Grace of our Lord Jeſus Chriſt, &c.

Then riſing from your Knees, compoſe yourſelf to Reſt in manner as was directed for *Sunday Even.*

At Mid-Night, if you awake.

CONſider that Almighty God is preſent with you, and knoweth all your Thoughts, and obſerveth all your Actions. Lift up your Heart to God, in the following Ejaculation, or ſome other like it.

BLESS the Lord, O my Soul, and all that is within me, praiſe his Holy Name. Bleſs the Lord, O my Soul, and forget not all his Benefits.

As long as I live, I will praiſe the Lord: And while I have my Being, I will give Thanks unto my God.

O God, thou art my God, early will I ſeek thee: my Soul thirſteth for thee; as in a barren and dry Land, where no Water is.

Teach me thy Way, O Lord, and I will walk in thy Truth: unite my Heart to thee, that I may fear thy Name.

Remember not the Sins of my Youth, nor the Tranſgreſſions of my riper Years: but according to thy tender Mercies, remember me for thy Goodneſs ſake, O Lord.

O Guide me this Day with thy Grace, and hereafter receive me to thy Glory, for the Merits of thy dear Son Jeſus Chriſt; to whom with the Father, and the Holy

Holy Ghoſt, be given Adoration and Praiſe, now and to all Eternity.

Our Father which art in Heaven, &c.
The Grace of our Lord Jeſus Chriſt, &c.

TUESDAY, *or the Third Day of the Week.*

Morning Devotions.

BEGIN the Day, according as was directed for Sunday-Morning: And retire as ſoon you can into your Cloſet, and humbly Worſhip God on your Knees, ſaying,

GLORY be unto thee, O Lord God Almighty, Father, Son and Holy Ghoſt, from this Time forth and for evermore.

Remember not my old Sins, but have Mercy upon me, ſhew ſome Token on me for good; for I put my Truſt in thee.

Then riſe up and repeat the following Hymn.

The Hymn.

I Will always give Thanks unto thee, O Lord: thy Praiſe ſhall be ever in my Mouth.

For

For thou haſt preſerved me from the ſnare of the Hunters; and haſt kept me ſafe from the Terrors of the Night.

Thou haſt kept my Life from the Grave; and my Soul from the Pit of Deſtruction.

I did put my Truſt in thee, O Lord; and thou haſt ſhewed me thy Loving-kindneſs betimes in the Morning.

Teach me therefore, O Lord, to do thoſe Things that are pleaſing in thy ſight; and keep my Heart in thy fear all the Day long.

Let thy Loving-kindneſs incline my Heart unto thy Teſtimonies: and let my ſtudy be ever in thy Statutes.

Keep me, O Lord, from preſumptuous Sins; leſt they get the Dominion over me.

Waſh my Heart from Wickedneſs, O Lord; and make me careful that I offend not with my Tongue.

Let me not walk in the way of Sinners; nor have any Fellowſhip with the Deceitful.

But let my delight be in thy Saints; and my Converſation with thoſe that excel in Vertue.

Let thy merciful Kindneſs be my Comfort in my Diſtreſs; and with thy Favour, O Lord, do thou defend me, as with a Shield.

Glory be to the Father, &c.
As it was in the beginning, &c.

Read

Read St. *Matthew*, Chap. vi. or what other Part of the *New Teſtament* you pleaſe; Meditate thereon for your Inſtruction. Afterwards think on Death to prepare for it; and if you are diſpoſed, read the Meditation on that Subject, in the beginning of this Book.

And then with a compoſed Mind, offer your Prayers and Thankſgivings unto Almighty God, in manner following, upon your bended Knees.

1. *An Act of Adoration.*

HOLY Holy, Holy, Lord God Almighty, who was, and is, and is to come; Heaven and Earth, and all Creatures therein, give Glory and Honour, and Thanks and Praiſe, to him that ſiteth on the Throne, who liveth for ever and ever.

Thou art worthy, O Lord, to receive Glory and Honour, and Power; for thou haſt made all Things, and for thy Pleaſure they were, and are created. Great and marvellous are thy Works, O Lord God Almighty; Juſt and True are thy Ways, O King of Saints.

Thy Wiſdom is infinite, and thy Mercies glorious: And I am not worthy to appear in thy Preſence, before whom the Holy Angels cover their Faces.

O

O Holy and Eternal Jesu, Lamb of God, who wert Slain from the beginning of the World; thou hast Redeemed us unto God by thy own Blood, out of every Nation, and hast made us unto our God, Kings and Priests, and we shall Reign with thee for ever.

Blessing, Honour, Glory and Power, be unto the Eternal God, who sitteth upon the Throne, and to the Lamb for ever and ever. *Amen.*

2. *An Act of Oblation and Thankfulness.*

MOST Holy and Eternal God, the Lord and Sovereign of all Creatures, I humbly adore thy Divine Majesty, for protecting me from the Dangers of the Night past, and bringing me safely to the beginning of this Day; and for all the Blessings thou continually confer'st upon me, for the Comfort and Well-being of my Soul and Body.

And here I freely offer and present unto thee, myself, all that I am, and have, as a Sacrifice unto thee, and thy Service; Beseeching thee to accept of the Oblation; and though it be not Holy, yet be thou pleased to make it so: And dispose both of me and mine, to thy Honour and Glory.

Let thy Providence protect me, thy Council Guide me, and thy Holy Spirit ſanctify me throughout, both in Soul and Body, in this Life; and afterward receive me to thy Heavenly Glory, thro' Jeſus Chriſt our Lord. *Amen.*

3. *An Act of Contrition.*

O Gracious and Merciful God, I confeſs that I am unworthy to be called thy Servant; and much leſs worthy to be thy Son: For I am one of the vileſt of Sinners, and worſt of Mankind, conſidering the Mercies and Advantages, that I have received: I have been a lover of Worldly Things, and a neglecter of Heavenly: I have been prone to Sin, and impatient of Reproof; Deſirous to ſeem good, but negligent in becoming ſo. The Paſſions of my Mind, and the Appetites of the Body, have often hurried and tranſported me to do what was Evil and Vicious; in Oppoſition to thy Holy Precepts and Commands. But I am now ſenſible of my Faults, and grieved for them. O pardon all the Sins that I have committed, in Thought, Word or Deed, for the Paſſion's-ſake of thy dear Son Jeſus Chriſt, and deliver me from the Puniſhments that I have deſerved.

Waſh away all my Filthineſs, in that Bleſſed Fountain which thou haſt ſet open for Sin and Uncleanneſs; that for what is paſt, I may be pardoned; and for the Time to come, enable me to ſerve thee, in all Godlineſs and Honeſty.

O Heavenly Father, be pitiful and gracious to me, thy unworthy Servant, both now and for ever, through Jeſus Chriſt our Lord. *Amen.*

4. *The Petition.*

O God be pleaſed to bleſs and proſper me in that State of Life, wherein thou haſt placed me. Be thou my Guide in all my Actions, and my Protector in all Dangers. Give me an healthful and chaſte Body, a clear Underſtanding, an upright and charitable Mind, and an humble and contented Spirit.

Lord, let not my Life be miſerable, and wretched; nor my Name ſtained with Sin or Shame. Keep me from the Temptations both of Proſperity and Adverſity: And let my Converſation be beneficial to my Neighbours, and pleaſing unto thee.

Relieve me in my Neceſſities, and comfort me in my Sorrows, and make my Bed in my Sickneſs: And when my Body

ſhall

ſhall lie down in the Duſt, let my Soul be received into thy Reſt, until the Time of Reſtitution of all Things; and then let me have my Part in the Reſurrection to Eternal Life, through Jeſus Chriſt our Lord. *Amen.*

5. *The Interceſſion.*

O God of infinite Mercy, who haſt Compaſſion upon all Men, and relieveſt the Neceſſities of all that call upon thee for help, Hear the Prayers of thy Servant, who is unworthy to ask any Petition for himſelf, and yet in Duty is bound to pray for others.

For the Church.

O Lord, Bleſs and Defend thy Catholick Church, diſperſed through the World, with Truth and Peace, Unity and Devotion; and purge it from Hereſie and Schiſm. Let every Member thereof live as becomes the Goſpel, and advance the Honour of our Lord Jeſus Chriſt; and do thou Mercifully add unto thy Church Daily ſuch as ſhall be ſaved. *Amen.*

For Chriſtian Kings, &c.

O God, be Gracious unto all Chriſtian Kings, and Governors upon Earth; that they may be true nurſing Fathers to thy Church, puniſhing Vice, and encouraging true Piety and Vertue. Bleſs, in particular, our Sovereign whom thou haſt ſet over us. Give him a Wiſe and Religious Mind, and a Healthful Body: Bleſs His Kingdom with Peace and Plenty: Keep Him perpetually in thy Fear and Favour, and at laſt Crown Him with Glory and Immortality. *Amen.*

For the Clergy.

O Lord, give a double Portion of thy Holy Spirit to all thoſe that Miniſter in Holy Things, from the higheſt to the loweſt: Let them ſhine like Lights by the purity of their Lives; and by their wholſome Doctrine turn many to Righteouſneſs, and advance the Kingdom of our Lord Jeſus Chriſt. *Amen.*

For Relations and Friends.

MErciful Father, be pleaſed to Bleſs all my Relations, Friends and Benefactors, [*Eſpecially*, &c.] with all Temporal

Temporal and Spiritual Bleſſings in this Life; and give them everlaſting Glory and Happineſs in the Life to come. *Amen.*

For the Afflicted.

GOOD God, Compaſſionate and Relieve all thoſe that are Diſtreſſed or Afflicted, in Mind, Body or Eſtate; give them Patience and Submiſſion in their Troubles; and in thy own Time, give them an happy Iſſue and Deliverance from them all, that they may Praiſe thy Name, through Jeſus Chriſt our Lord. *Amen.*

The Concluſion.

O Lord hear my Prayers, and let all my Supplications be acceptable unto thee, and my Petitions granted, as far as may conduce to thy Glory, and my own everlaſting Happineſs; through the Interceſſion of thy dear Son, Jeſus Chriſt; in whoſe Bleſſed Words I conclude, as he hath taught me in his Holy Goſpels.

Our Father which art in Heaven, &c.
The Grace of our Lord Jeſus Chriſt, &c.

Any Time before Dinner, frequent the Publick Prayers in the Church, if you have Opportunity.

Devotions for Mid-day, or Twelve a Clock.

RETire into your Oratory, or Place of Private Prayer; and in moſt humble and reverent Manner, Worſhip God on your Knees, as was directed in the Morning Office.

Then riſe up and rehearſe with a devout Mind the Hymn that follows.

The Hymn.

PReſerve me, O God; for in thee do I put my truſt.

Shew me thy marvellous Loving-kindneſs, O Lord; for thou art the Saviour of all thoſe that put their Truſt in thee.

Suffer me not to walk in the Council of the Ungodly; nor to ſtand in the way of Sinners; nor to ſit down in the Seat of the Scornful.

But make me like a Tree planted by the River ſide; which bringeth forth his Fruit in due Seaſon.

That I may ſerve thee, O Lord, in Fear; and rejoice before thee with Reverence.

For thou, O God, art my Defender; thou art my Worſhip, and the liſter up of my Head.

O God, thou art a righteous Judge; thou trieſt the Hearts and Reins.

Try me, O God, and ſeek the ground of my Heart; prove me, and examine my Thoughts.

Look well, if there be any way of Wickedneſs in me; and lead me in the way everlaſting.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.*

Then Read with attention St. *Matthew*, Chap. vii. or any other Part of Holy Scripture you judge convenient, and after you have made your Reflections on it, Addreſs Almighty God in an humble and devout Manner, in the following Collects.

1. *A Confeſſion.*

ALmighty God, I miſerable Sinner, do here humbly confeſs, and heartily bewail thoſe many and heinous Sins of which my Conſcience doth accuſe me. [*Here mention them.*]

I have broken thy Righteous Laws, by vain Thoughts, and evil Deſires, by ſinful Words, and vicious Actions. I

have Sinned againſt thy Divine Majeſty in all Relations and Capacities, in all Places, and at all Times; I can neither reckon their Number, nor bear their Burden, nor ſuffer thine Anger, which I have deſerved, for them.

But, O Lord God, thou art Merciful and Gracious, have Mercy upon me, for thy dear Son's Sake; Pardon me for all the Evil that I have done: Judge me not for the Good that I have omitted; nor for the Sins that I have occaſioned in others; nor take thy Favour from me: but delight to ſanctifie and ſave me: That I being ſanctified by thy Holy Spirit, and delivered from my Sin, may ſerve thee in a Religious and Upright Converſation, all the reſt of my Days, and at laſt obtain an happy Eternity, through Jeſus Chriſt our Lord. *Amen.*

2. *For Charity.*

O Moſt Gracious and Merciful Father, thou art infinitely Good in thyſelf, and delighteſt to do good unto thy Creatures: It is from thy Bounty, that all Things do ſubſiſt. I admire thy Mercy, and adore thy Goodneſs; and moſt humbly beſeech thee to inflame my Heart, with an univerſal Love and Charity; that I may love thee, the Lord my God, with.

with all my Heart and Soul, with all my Mind and Strength: That thy Love may conſtrain me to Obedience: And the Senſe of thy Goodneſs make me fear to offend thee.

And grant, O Lord, that I may love all Men for thy ſake. That I may put on Bowels of Mercy, Kindneſs and Brotherly Affection, towards all Men whatſoever; being ready to do Good unto every one, according to my Ability, without Partiality or Hypocriſy. That I may Rejoice with them that do Rejoice, and Weep with them that Weep: That the ſame Mind may be in me, which was in my Bleſſed Saviour Jeſus Chriſt; who was always doing good. That at length I may be received into thy Heavenly Kingdom, where Charity never faileth, through the Merits of Jeſus Chriſt our Lord. *Amen.*

3. *Collect.*

O Eternal God, who haſt Created all Things in a wonderful Order, and haſt made them all Conveyances of thy Mercy to Mankind; Give me great and lively Apprehenſions of thy Power and Wiſdom, of thy Majeſty and Mercy; That I may Adore thee as my Creator; Love thee as my Redeemer; Fear thee as my

God; Obey thee as my Governor; and Praiſe thee as the Author and Fountain of all Perfection and Goodneſs, which thou Communicateſt unto thy Creatures; that they may all, in their ſeveral Capacities, do thee Service, and ſet forth thy Honour: Who for that end haſt made the World, and Redeemed us by our Lord and Saviour Jeſus Chriſt; to whom with the Father and the Holy Ghoſt, be given by Angels and Men, all Praiſe and Adoration, World without End. *Amen.*

Conclude with the *Lord's-Prayer*, and the *Bleſſing*.

Sometime in the Afternoon, frequent the Publick Prayer in the Church, if you have Opportunity.

VESPERS, *or Evening Devotions.*

WHEN the Day is declined, about Six a Clock in the Evening, retire again into your Cloſet, and Worſhip the great Creator of the World, in humble and devout Manner, uſing the following, or ſome ſuch Ejaculation.

LORD, thou art God from everlaſting, and World without end; Give me Grace to Worſhip thee aceeptably with Reverence and godly Fear: for in thee

thee do I Live, Move and have my Being.

Then riſe up, and repeat the following Hymn.

The Hymn.

GREAT is the Lord, and highly to be Praiſed; he is the King over all the Earth.

O God, according to thy Name, ſo is thy Praiſe unto the World's end; thy Right Hand is full of Righteouſneſs.

Thou, Lord, art high above all Nations; and thy Glory is above the Heavens.

All the Beaſts of the Forreſt are thine; and ſo are the Cattle upon a Thouſand Hills.

All the Creatures wait upon thee, O God; that thou mayeſt give them their Meat in due Seaſon.

When thou giveſt it them, they gather it; when thou openeſt thy Hand, they are filled with good.

When thou hideſt thy Face, they are Troubled; and when thou takeſt away their Breath they Die, and are turned again to Duſt.

When thou letteſt thy Spirit go forth, they are created; and thou reneweſt the face of the Earth.

Greater

Great are the Things, O God, which thou haſt done; thy Truth, moſt mighty God, is on every ſide; who is like unto thee?

O that Men would therefore praiſe thy Name for thy Goodneſs; and declare the Wonders which thou doſt for the Children of Men.

Yea, let them ſay always, Praiſed be the Lord; who hath Pleaſure in the Proſperity of his Servants.

Glory be to the Father, *&c.*

As it was in the Beginning, *&c.*

Then Read with Attention, St. *James* Chap. i. or the Epiſtle of St. *Jude*, or any other Part of the *New Teſtament* you think fit: Reflect a little on it for your Inſtruction, and afterwards Supplicate Almighty God in the following Collects,

I. *Collect.*

O Eternal God and Merciful Father, Pardon, I beſeech thee, all my Sins, both Omiſſions and Commiſſions, Thoughts, Words and Deeds, by which I have provoked thee to Anger, from the Time of my Birth, to this preſent Moment; That no one of my Sins, nor all of them together, may ever cry oftner or louder in thine Ears for Vengeance, than the cry of my Prayers may do for Mercy and

and Forgiveneſs: But more eſpecially, I beſeech thee to forgive my great and clamorous Sins, of which my Conſcience is afraid. [*Here name them.*] O Lord, againſt Heaven, and before thee have I ſinned, and committed foul Tranſgreſſions in thy Sight: But I beſeech thee, wipe them out of the Book of thy Remembrance, for the Paſſion's-ſake of thy dear Son Jeſus Chriſt our Lord. *Amen.*

2. *For an Happy Death.*

O Ever bleſſed Saviour Jeſus Chriſt, who by thy Death haſt overcome Death, and by thy Paſſion haſt taken out its Sting, and made it one of the Gates of Heaven; Have Mercy upon me now, and at the Hour of my Death; and let thy Grace accompany me all the Days of my Life, that I may, by an holy Converſation, and a conſtant Performance of my Duty, wait for thy ſecond Coming, and be ready to meet thee at what Hour ſoever thou ſhalt call for me.

O Lord, let not my Death be in any Senſe unprovided, nor untimely, nor haſty; but after the common manner of Men, having nothing in it extraordinary, but an extraordinary Piety, and a particular Manifeſtation of thy Grace and Mercy. Preſerve my Senſes, Speech and Reaſon

Reaſon entire, to the laſt of my Days. Grant, that I may die the Death of the Righteous, free from Debt, and deadly Sin: Let me live to diſcharge the Obligations of Juſtice that I lie under, leaving none of mine miſerable or unprovided at my Departure. And be thou, O Lord, the Portion of thoſe Relations and Friends that I ſhall leave behind me; let thy Bleſſings deſcend upon them, and continue with them, till they ſhall meet me in thy heavenly Kingdom.

Give me, O God, at the Hour of Death, a ſtrong Faith, a firm and humble Hope, an hearty Repentance, and a great Charity to thee my God, and to all the World, that I may yield up my Soul into thy Hands, who art my merciful Redeemer, in a certain Expectation of a glorious Reſurrection at the laſt Day, thro' the Merits of thy bitter Paſſion and Death, O bleſſed Jeſu; to whom with the Father and the Holy Ghoſt, one God, bleſſed for evermore, be given Adoration and Praiſe, now, and to all Eternity. *Amen.*

Collect 3.

O Almighty God, who art infinitely Glorious, and full of all Excellency and Perfection; fill my Soul with great Devotion and Reverence towards thy Divine

vine Majeſty: Make me to love thy Goodneſs, to adore thy Power and Juſtice, to reverence thy Holineſs, to admire and fear thy Omniſcience, and Omnipreſence; and to contemplate with Zeal and Affection the Manifeſtation of thy Mercy and Goodneſs to the Sons of Men, by thy Creatures, thy Goſpel, and thy Miracles.

That I may tell of thy Greatneſs, and declare thy Salvation from Day to Day. And when thou comeſt in Righteouſneſs to Judge the Earth, and all the People, with thy Truth; let me rejoyce in thee everlaſtingly, and ſing eternal Hallelujah to thee in thy heavenly Sanctuary. Grant this, for Jeſus Chriſt's Sake, our Lord and only Saviour. *Amen.*

Our Father which art in Heaven, &c.
The Grace of our Lord Jeſus Chriſt, &c.

Devotions for Bed-time.

BEING come into your Cloſet, or Place of Prayer, conſider in whoſe Preſence you are; and proſtrate yourſelf before God, and ſay,

GLory be unto thee, O Lord, moſt High, by whoſe Goodneſs and Providence I have been this Day ſuſtained and preſerved. Let my Prayers come before thee as Incenſe, and let the lifting up of

my

my Hands be as an Evening-Sacrifice, acceptable to thee, thro' Jesus Christ. *Amen.*

Then rise up from your Knees, and call to mind your Behaviour the Day past, (as was directed on *Sunday*) be humbled for any Faults you find you have committed, and give Thanks for what Good you have done, or received.

After this short Examination, say devoutly this Hymn following.

The Hymn.

I Will give Thanks unto Thee, O Lord, with my whole Heart; and I will magnify thy Name, and thy Word above all Things.

For it is a good Thing to give Thanks unto thee, O God; and to sing Praises unto thy Name, O thou most High.

To tell of thy loving Kindness in the Morning, and to shew forth thy Faithfulness every Night.

For thou hast made me glad thro' thy Works; and I will praise thee for the Operation of thy Hands.

Thou art the God of my Health and my Strength; it is even thou, O Lord, that dost uphold my Soul.

I will

I will commit both myſelf and my Affairs into thy Hands; for thou, O Lord, never faileſt them that ſeek thee.

Let me not truſt in Wrong; nor give myſelf to Vanity; nor ſet my Heart upon Riches.

But when I am afraid, let me truſt in thee, O God: and be thou my Help in Trouble; for vain is the Help of Man.

When my Fleſh and my Heart faileth me, be thou, O Lord, the Strength of my Heart and my Portion for ever.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Read 1 *Cor.* Chap. xv. ver. 50. to the End; or St. *James*, Chap. iv. ver. 13. to the End; or any other Portion of Holy Scripture you pleaſe. Conſider that you muſt ſhortly die, and paſs into an Eternal State.

Then make your Addreſſes to God as follows, humbly kneeling before him.

Collect 1.

O Eternal God, and Gracious Father, thou haſt eſtabliſhed the Heavens and Earth in a wonderful Order, making Day and Night to ſucceed each other, for the Comfort and Refreſhment of Mankind. I humbly offer unto thy Divine Majeſty, my

my Evening Sacrifice of Praiſe and Thankſgiving, for thy Goodneſs in preſerving me this Day, and all the Days of my Life; humbly begging a further Continuation of thy Mercy and Protection unto me this Night.

O Lord, pardon all my Sins, my vain Thoughts, light or raſh Words, and my irregular Actions; and whatever I have done amiſs this Day, or any time of my Life before, be fully reconciled unto me in the Blood of thy dear Son.

Behold, O God, my Soul is troubled at the Remembrance of my Sins, at the Frailty of my Fleſh, ſubject to many Temptations, and unable to reſiſt them. O Lord God of Mercy, I earneſtly beſeech thee, ſo to aſſiſt me with thy Holy Spirit, that I may mortify all my ſinful Inclinations, vain Deſires, and diſorderly Paſſions; that as I have formerly ſerved divers Luſts, and vicious Appetites, ſo now I may wholly dedicate myſelf to thy Service, and the Practice of an holy Life, thro' Jeſus Chriſt our Lord. *Amen.*

Collect 2.

TEach me, O Lord, ſo to number my Days, that I may apply my Heart unto Wiſdom; and often to remember my End, that I may not ſin againſt thee.

Let

Let thy Holy Angels protect me this Night from the Malice of the Spirits of Darkneſs, and from the Violence of evil Men; preſerve me from all ſad Accidents, and a violent Death.

O Lord, let thy Holy Spirit conduct me ſafely thro' all the Changes and Varieties of this mortal Life; that with a good Conſcience, and a Senſe of thy Love, and a certain Hope of Salvation, I may quietly reſign up my Spirit into thy Hands, thro' Jeſus Chriſt, our moſt bleſſed Lord and Saviour.

Conclude your Devotions with the *Lord's-Prayer*, and the *Bleſſing*.

Compoſe yourſelf to Reſt, according to the Directions for *Sunday*.

At Mid-night,

IF you awake, lift up your Heart to God, and ſay,

BE merciful unto me, O Lord, when I lie ſick on my Bed: make thou my Bed in my Sickneſs.

I know that thou wilt bring me to the Grave; for it is the Houſe of all Living.

Deal with me then, O Lord my God, according to thy Name: for ſweet is thy Mercy.

When

When I walk thro' the Valley of the Shadow of Death, be thou with me: let thy Rod and thy Staff comfort me.

O be favourable and gracious unto thy Servant at the Hour of Death; and condemn me not when thou comeſt to Judgment.

Glory be to the Father, &c.
As it was in the Beginning, &c.

The Prayer.

O Bleſſed God, I humbly beſeech thee to cleanſe my Mind from all vain Imaginations, and impure Deſires, and to purify my Soul from all Filthineſs, both of Fleſh and Spirit. Forgive me all my Sins, and deliver me from the Puniſhments I have deſerved. And grant me an happy and joyful Reſurrection at the laſt Day, thro' the Merits of Chriſt Jeſus our Lord. *Amen.*

Our Father which art in Heaven, &c.
The Grace of our Lord Jeſus Chriſt, &c.

WEDNESDAY, *the Fourth Day of the Week.*

Morning Devotions.

BEGIN the Day as was formerly directed on *Sunday*; and aſſoon as you can conveniently retire into your Cloſet, to perform your Solemn Devotions, as follows; Firſt, Worſhip God with all lowly Reverence, on your bended Knees, ſaying,

O Holy, Bleſſed, and Glorious Trinity, Father, Son, and Holy Ghoſt, Three Perſons, and one God, have Mercy upon me, miſerable Sinner.

O remember not my old Sins, nor my late Impieties; but have Mercy upon me, and that ſoon, leſt I come to great Miſery.

Then ſtand up and repeat with a devout Mind, this following Pſalm or Hymn.

The Hymn.

THE Heavens declare the Glory of God; and the Firmament ſheweth his handy Work.

The Day is thine, the Night alſo is thine: thou haſt prepared the Light and the Sun.

Thou

Thou ſpakeſt the Word, and all Things were made: thou commandeſt, and they were created.

The Sun ariſeth, and Man goeth forth unto his Work, and to his Labour, until the Evening.

O Lord, how manifold are thy Works; in Wiſdom haſt thou made them all; the Earth is full of thy Riches.

For this ſhall every one that is Godly make his Prayer unto thee; for thou wilt preſerve them from Trouble, and compaſs them about with Songs of Deliverance.

Thou, O Lord, lookeſt down from Heaven, and beholdeſt all them that dwell on the Earth.

Thou knoweſt the Hearts of all Men; and underſtandeſt all their Works.

O continue forth thy loving Kindneſs to them that know thee; and thy Righteouſneſs to them that are true of Heart.

Deliver their Souls from Death; and feed them in the Time of Famine.

So ſhall every good Man ſing of thy Praiſe without ceaſing: O my God, I will give Thanks unto thee for ever.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

Read with Attention, St. *Matthew*, Chap. xxiv. or what Part of Holy Scripture you ſhall chuſe: Conſider what it con-

contains for the Government of your Life.

Afterwards ſpend a few Thoughts on the future Judgment; and if you think fit, read the Meditation on that Subject, in the Beginning of this Book; and then with great Humility, and Senſe of your own Unworthineſs, on your bended Knees, ſupplicate and addreſs the Divine Majeſty as followeth.

The Prayer.

O Eternal Lord God, thou haſt appointed thy Son Jeſus Chriſt, to be the Judge of Quick and Dead; and he will come with Power and great Glory, to reward every one according to his Works. But how ſhall I, wretched Sinner, be able to apear before his Judgment-Seat, who have broken thy Holy Commandments, in Thought, Word, and Deed; following the corrupt Inclinations of my own Will, and the Luſts of the Fleſh, not caring to be guided by the gracious Motions of thy Holy Spirit; running wilfully into Sin, againſt the Checks of my own Mind, and many ſolemn Reſolutions to the contrary.

I know, O God, that I have deſerved Miſeries which I know not; (and hope ſhall never feel) for if thou ſhalt be extreme to mark what I have done amiſs,

I muſt

I muſt periſh everlaſtingly. But thou, Lord, art merciful, and gracious, pardoning Iniquity, Tranſgreſſion and Sin. And Chriſt, who is to be our Judge, is now our Advocate, and has born our Sins on his own Body on the Tree; for his Sake have Mercy upon me, who here humbly proſtrate myſelf before thee, being heartily grieved for my many and heinous Offences: That I ſhould preſume to provoke thy Divine Majeſty, and requite thine incomparable Love, with the baſeſt Ingratitude!

But I moſt earneſtly beſeech thee, who art the Father of Mercy, to be reconciled unto me, thro' the Blood of thy dear Son, and forgive me all my Sins, (eſpecially my wilful Crimes, [*Here name them.*] that in the Day of Judgment I may find Mercy, and be freed from that dreadful Vengeance, which ſhall be the Portion of the Wicked to all Eternity.

O Lord, ſend thy Holy Spirit into my Heart, to lead me into all Truth; to crucify in me daily all worldly and carnal Luſts; to encreaſe in me true Piety and Vertue; that I may, in unfeigned Righteouſneſs and Holineſs of Life, ſerve thee all the Remainder of my Days.

And here, O Lord, from the Bottom of my Heart, I thank and praiſe thee for all the Bleſſings thou haſt beſtowed on my Soul

Soul and Body, and for defending me the Night-paſt, from all Perils and Calamities that might have befallen me, and haſt brought me ſafe to the Beginning of this Day.

Good God, preſerve me from all Evil that may hurt me, and from falling into any Sin, leſt I offend thee. Set thy Fear before mine Eyes, and let thy Love rule my Heart, that all my Thoughts, Words and Actions may tend to thy Glory, the Good of others, and to the Peace and Satisfaction of my own Mind.

And to this End I commend myſelf and Actions this Day, to thy gracious Direction and Protection, humbly begging thy Bleſſing upon all my Affairs and Tranſactions.

O Lord, defend and enlarge thy Church; Bleſs and preſerve our Sovereign, and all Chriſtian Princes: Endow our Miniſters and Magiſtrates with all thoſe Gifts and Graces, which are neceſſary for them; that they may promote thy Honour and true Religion and Vertue, in their ſeveral Places and Stations; Relieve and comfort all that are in any Trouble, Affliction, or Diſtreſs; Protect my Relations, and Friends, and forgive and convert mine Enemies.

O God, keep me in a continual Readineſs, by Faith and Repentance, for my laſt Hour; and when that ſhall approach,

ſend thy Holy Angels to conduct my Soul to thy heavenly Reſt, for the Sake of Jeſus Chriſt our Lord; in whoſe bleſſed Name I humbly beg all theſe Mercies, and give thy Divine Majeſty Praiſe and Glory, in that Prayer which Chriſt hath ſanctified with his own Lips, ſaying,

Our Father which art in Heaven, &c.

Conclude with the *Bleſſing*.

Sometime before Noon, go to Church to Morning-Prayer, if you live where you have Opportunity.

Devotions for Noon, or Twelve a Clock.

BEfore Dinner, retire into your Oratory, or Place of Prayer, humbly worſhip God, as was directed in the Morning.

Then repeat with Reverence the following Hymn or Pſalm.

The Hymn.

I Will give Thanks unto thee, O Lord, with my whole Heart: I will ſpeak of all thy marvellous Works.

For thou, Lord, ſhalt endure for ever; thou haſt prepared thy Seat for Judgment.

Thou wilt Judge the World righteouſly; and miniſter true Judgment to the People.

For

For thou, Lord, art a Defence for the Oppreſſed; even a ſure Refuge in Time of Trouble.

And they that know thy Name, will put their Truſt in thee: for thou, Lord, never faileſt them that ſeek thee.

Therefore will I truſt in thy Mercy, O Lord; and my Heart ſhall be joyful in thy Salvation.

I will have an Eye unto all thy Laws; and will not caſt out thy Commandments from me.

My Delight ſhall be always in thy Statutes; and I will not forget thy Word.

I will keep thy Teſtimonies; O Lord, forſake me not utterly.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Read St. *Matthew* xxv. or *Romans* ii. or what Portion of Holy Scripture you pleaſe, to incite your Devotion; reflect on it a while for your Practice.

Then compoſe your Mind with ſome ſhort and pious Meditation; and humbly ſupplicate the Majeſty of Heaven in the following Prayers.

Collect I.

O Gracious Father, without thee I can do nothing but ſin; nor can I con-

feſs it to have Pardon, but by thee. I was conceived and born in Sin; and tho' thou didſt waſh me from that in the Laver of Baptiſm, yet I have ſince defiled myſelf with many actual Tranſgreſſions; and have made myſelf a Sinner above all others, conſidering the great Meaſure of thy Grace which thou haſt given me.

But I repent, O my God, I repent, and am inwardly grieved, and deplore myſelf for it.

Be merciful unto me, be merciful unto me, O moſt merciful Father; remember not how I have deſpiſed thy Mercies, abuſed thy Patience, ſlighted thy Corrections, and tranſgreſſed thy Commandments. But remember how thy dearly beloved Son Jeſus Chriſt, was obedient unto Death, even the Death of the Croſs; and for his Sake pardon mine Offences, increaſe my Repentance, and enflame my Charity, and make me an Inſtrument of thy Praiſes to all Eternity. *Amen.*

2. *For Chaſtity and Purity.*

O Almighty and everlaſting God, who art of purer Eyes than to behold the leaſt Iniquity; be pleaſed to let thy Holy Spirit, by his gracious Influence, ſo to reſide perpetually in my Heart, that I may

may be freed from all inordinate and unruly Desires; that no impure Thoughts may lodge in my Heart; no lascivious Words proceed out of my Mouth; nor any undecent Action pollute my Body.

But seal up my Senses from all vain and alluring Objects; help me to resist every Temptation, and to shun all Occasions of Lust or Effeminacy. O Lord, put the Fear of thy Name within me, that I may behave myself always as in thy Presence; that so possessing my Vessel here in Holiness and Honour, I may lay it down in a sure and certain Hope of a joyful Resurrection at the last Day, thro' Jesus Christ our Lord. *Amen.*

Collect 3.

O Almighty Lord, thou art exceeding Glorious; thou art cloathed with Majesty and Honour; thou hast created all Things with admirable Wisdom, established them in excellent Order; and hast provided for them in Mercy, and by a singular Providence; Be pleased to give me Grace, that I may always remember that thou hast created me for thy Glory; that thou hast planted thine Image on me, and hast Crowned all my Years with thy Mercies, and Loving-kindness, that so I may never wilfully disobey thy Will, forget thy Mercies, or deface thy Image in me.

But whereas all thy Creatures praiſe thee in their Manner; let not me diſturb this bleſſed Order of Creation by any deliberate Sins, or preſumptuous Diſobedience; but be continually ſhewing forth thy Praiſe in my Words and Actions.

O Lord, open thine Hand, and fill me with good Things, both Spiritual and Temporal: and when thou takeſt away my Breath, that I die, and return to Duſt, O hide not then thy Face from me, but communicate unto me the Light of thy Countenance, and the Glories of thy Kingdom, thro' Jeſus Chriſt, thy only Son our Lord. *Amen.*

Our Father which art in Heaven, &c.
The Grace of our Lord Jeſus Chriſt, &c.

In the Afternoon frequent the publick Prayers at Church, if you have that happy Opportunity.

Evening-Devotions, or Veſpers, about Six a Clock.

LET the declining Sun put you in mind that your Life haſtens to a Period; and therefore before you refreſh your wearied Body with its uſual Repaſt, retire into your Cloſet to your Evening-Devotions; and being come thither, humbly worſhip God on your Knees, as

was

was directed in the Morning; then rise up, and with a devout Mind, say the following Hymn.

The Evening-Hymn.

O Lord my God, great are the wondrous Works that thou hast done! If I should tell them, they are more in Number than the Sands.

Thou, O God, art very greatly to be feared; and to be had in Reverence of all them that are round about thee.

From the rising of the Sun, unto the going down of the same, thy Name is to be praised.

For the Heavens are thine, the Earth also is thine: thou hast laid the Foundations of the round World, and all that is therein.

Thou hast appointed the Moon for certain Seasons; and the Sun knoweth his going down.

Thou hast set Bounds unto the Deep, which it cannot pass; neither turn again to cover the Earth.

They continued this Day, O Lord, according to thine Ordinance: for all Things serve thee.

Blessed are the People that can rejoyce in thee; they shall walk in the Light of thy Countenance.

Their Delight ſhall be daily in thy Name; and in thy Righteouſneſs ſhall they put their Truſt.

O Lord, make good thy Loving-kindneſs towards me; for thy Mercy endureth for ever; deſpiſe not then the Work of thine own Hands.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Read St. *Luke*, Chap. x. ver. 25, to the End; or St. *Mark*, Chap. x. ver. 17, to ver. 32. or what other part of holy Scripture you ſhall think fit; ponder it a while for your Inſtruction; elevate your Mind with ſome Divine Meditation.

Afterwards Addreſs Almighty God with great Reverence, in the following Collects.

Collect 1.

O Almighty God, I magnify and adore thy Glorious Majeſty, for creating me a rational Creature, and endowing me with Faculties capable of ſerving thee. I acknowledge, with Shame and Confuſion, that I have abuſed my Underſtanding, and defaced thy Image in me, by ſuffering my ſenſual Appetite to blind my Reaſon, to captivate my Will, and pollute my Affections; that I deſerve to be abandoned by thee, and to have my Portion

tion with the Devil and his Angels in Eternal Puniſhment.

But, O merciful Creator, deal not with me according to my Deſerts; but for thy dear Son's Sake, in whom thou art well-pleaſed, forgive my many Rebellions, and wilful Diſobedience; and I beſeech thee for the Merits of his bitter Paſſion and Death, be reconciled unto me, and deliver me from the Body of Sin and Death.

Let thy Holy Spirit ſo ſanctify and rule every Power and Faculty, both of my Soul and Body, that for the future they may obſerve that beauteous Order, in which they were at firſt created: That my Affections may be guided by Reaſon, and my Underſtanding ſo enlightened with thy Word, as to perſwade and lead my Will; That I may not be tranſported with Paſſion, nor overcome by Temptation, nor conſent to the impure Inclinations of the Fleſh; that Sin may not reign in my mortal Body; but that both my Body and Soul may be conformable to the Suffering of Chriſt; that the Appetites of the Body may be ſubdued and mortified, and all the irregular Motions of the Mind ſuppreſſed; that I may die unto Sin, and live unto Righteouſneſs, being like unto Chriſt in all his imitable Perfections; that from him I may receive a Crown of Life at the laſt Day; to whom with the Father

and the Holy Ghoſt, be aſcribed Dominion and Praiſe, World without End. *Amen.*

2. *For Temperance.*

O Almighty and Gracious Lord God, who of thy Bounty and Goodneſs, haſt provided all Things neceſſary for Human Suſtenance, teach me to uſe thy good Creatures ſoberly and temperately, for the Maintenance and Refreſhment of my frail Body: But let me never enſlave myſelf to my brutiſh Appetite, nor abuſe thy Bleſſings, to make them miniſter either to Sin or Sickneſs. O Lord, let not my Purſuit be after the Meat that periſheth, but after that which endures to everlaſting Life.

And grant, that in the Strength of thoſe Proviſions, which thou, O God, of thy bountiful Goodneſs, doſt daily afford me, I may chearfully and faithfully ſerve thee in Righteouſneſs and Holineſs all the Days of my Life; that at the laſt, thro' thy Grace, I may be admitted to the Marriage-Supper of the Lamb, to ſing Praiſes to God, the Father, Son and Holy Ghoſt, for ever and ever. *Amen.*

Collect 3.

O Eternal God, thy Mercies are infinite, thy Majesty Glorious, and thy Goodness is amiable, above all the Excellencies of the World; enlarge my Heart with Joy and Rejoycing in thy Glories; open my Mouth, and fill my Lips with thy Praises, that I may gladly commemorate thy Mercies, and the great Mysteries of our Redemption, adoring thee with Thanks and Joyfulness, for thy wonderful Goodness to the Children of Men. And that I may in the best manner express my Thankfulness unto thee, give me Grace to hear thy Voice, obey thy Word, and walk in thy Ways, not following my own Imaginations, nor giving myself up to my own Heart's Lusts; but resigning myself wholly to thy Divine Will and Pleasure; that so being deliver'd from the Burden of my Sins, I may find eternal Rest and Satisfaction, thro' the Merits of Jesus Christ our Lord. *Amen.*

Conclude this Office with the *Lord's-Prayer*, and the *Blessing*.

An Office of Devotion to be used before going to Bed.

RETire into your Closet, humbly worship God, saying,

Glory

GLory be unto thee, O Lord God Almighty, for thy Mercy and Goodneſs to me this Day. Help me, O God, to call my own Ways to Remembrance, that I may turn my Feet unto thy Teſtimonies.

Riſe up from your Knees, and take a ſhort Review of your Actions and Behaviour the Day paſt; implore the Divine Mercies for the Faults or Offences that have eſcaped you; and return your hearty Thanks for any Good you find you have done or received. Then Praiſe God, in repeating the following Hymn.

The Hymn.

UNto thee, O God, do I liſt up my Soul: let me not be confounded, O Lord; for in thee have I put my Truſt.

Let thy loving Kindneſs be ever before mine Eyes; that I may walk in thy Truth.

Help me to conſider my Ways, and to ſearch out my Spirit.

Let me make haſt, and not prolong the Time, to keep thy Commandments.

Incline my Heart to thy Precepts; and not to Covetouſneſs.

Reſtrain my Feet from every evil Way; and let my Heart be ſound in thy Statutes.

Let

Let me take no wicked thing in Hand; but make thy Servant to delight in that which is good.

Let me keep Innocency, and take heed to the thing that is Right; that I may find Peace at the laſt.

When Trouble and Heavineſs take hold on me; and the Terrors of Death make me afraid; O God, ſupport my Spirit, and after that receive me to Glory.

Glory be to the Father, *&c.*

As it was in the Beginning, *&c.*

Read 1 *Theſ.* Chap. iv. ver. 13. to the Eleventh Verſe of the Fifth Chapter; or any other Part of Holy Writ, that you ſhall chuſe according to your preſent Inclination; Meditate a while thereon.

Then make your Supplication to God, with all Humility, in the following Words.

The Prayer.

O Eternal God, and Heavenly Father, were I not taught and aſſured by the Promiſes of thy Holy Goſpel, and by the kind Reception of many great Sinners, when truly Penitent, that thou art full of Compaſſion, and ready to Forgive, even the greateſt Sinners, when they return unto thee, with humble and penitent

Hearts,

Hearts, lamenting their Sins, and imploring thy Grace, I ſhould even deſpair of thy Mercy, and be utterly diſcouraged from making my Addreſſes unto thy Glorious Majeſty; conſidering the Vanity of my Mind, and the Evil of my Actions, by which I have tranſgreſſed thy Holy Laws, and moſt ungratefully abuſed the innumerable Bleſſings and Benefits that I have Daily received at thy Hands. So that I have deſerved thy Curſe and Vengeance, both in this Life, and that which is to come; which would long ſince have overtaken me, to my utter Ruin and Confuſion, had not thy infinite Goodneſs and Long-ſuffering interpoſed.

Therefore, O Merciful God, I humbly adore thy Divine Majeſty, for this thy abundant Kindneſs, and moſt earneſtly beſeech thee, to compleat this thy Mercy and Forbearance towards me, in the free Remiſſion of all my Sins, and the Reconciliation of my Perſon, through the Paſſion and Death of thy dear Son Jeſus Chriſt, who is our High Prieſt and Advocate with thee.

Let thy Bleſſed Spirit take full Poſſeſſion of my Heart and Soul, Conſecrating it into an Holy Temple, and adorning me with all thoſe Chriſtian Vertues and Gifts, whereby I may glorifie thee, and

and do good unto all Men, and keep my ſelf unblameable, until the Glorious Appearance of our Lord and Saviour Jeſus Chriſt.

O Eternal God, I humbly Worſhip, and heartily Thank thee for all thy Mercies, Spiritual and Temporal, that I am Daily a partaker of; and particularly, that thou haſt this Day kept me from all Perils and Harms, notwithſtanding my Sins, and ill Deſerts. Bleſs the Lord, O my Soul, and all that is within me, Praiſe his Holy Name.

O Lord, I beſeech thee to defend me, and all my Relations and Friends, this Night, from the Malice of *Satan*, and his evil Inſtruments; and from all ſad Accidents. Let our Sleep be quiet and a refreſhment to our frail Bodies; that we may ſerve thee in our ſeveral Capacities the enſuing Day.

O Lord, prepare me by Faith and Purity, to meet the Lord Jeſus, the ſweet Bridegroom of my Soul, when he ſhall come to Judge the World; and let me be accounted Worthy to be admitted to the Marriage Supper of the Lamb, in thy Heavenly Kingdom. *Amen.*

Our Father which art in Heaven, &c.
The Grace of our Lord Jeſus Chriſt, &c.

When

When you are in Bed, and going to Sleep, commit yourself into the Hands of God your Creator; and trust yourself with him, as you must do, when you are Dying.

In the Night.

WHEN you awake, lift up your Heart to God, and say,

O Lord my God, thou art clothed with Majesty; thou art girded about with Power.

Thou, even thou, art to be feared, and who can stand in thy Sight, when thou art angry.

O be favourable and gracious unto thy Servant; for I put my Trust in thee.

At Mid-night will I give Thanks unto thee, O Lord, because of thy Righteous Judgments.

O hide not thy Face from me; cast me not, thy Servant, away in thy Displeasure.

Thou hast been my Succour, leave me not; but be merciful unto me in the Hour of Death, and in the Day of Judgment. *Amen.*

The Prayer.

O Lord Jeſus Chriſt, Saviour of the World, interpoſe the Merits of thy bitter Paſſion and Death, between thy Juſtice and my Soul, now, and at the Hour of my Death: And vouchſa'e me thy Grace and Mercy all the Days of my Life.

Lord grant unto thy Faithful People, Pardon and Peace; to thy Church, Unity and Love; to all that are in Affliction or Diſtreſs, Comfort and Relief; to Preſumptuous Sinners, a ſight of their Sins, and Repentance unto Life; and to all that Deſpair, a ſenſe of thy Mercy, through Jeſus Chriſt our Lord. *Amen.*

THURSDAY, *or the Fifth Day of the Week.*

Morning Devotions.

AS ſoon as you are riſen, and can conveniently, retire into your Cloſet, and on your Knees, humbly Worſhip God, and ſay,

GLORY be unto thee, O moſt Merciful Creator, regard the Supplications of thy unworthy Servant this Day, and

and despise not the Work of thine own Hands.

Then rise up and repeat the following Hymn.

The Hymn.

O Lord my God, thou art exceeding Glorious; thou art clothed with Majesty and Honour.

Thou deckest thyself with Light, as with a Garment; thou spreadest out the Heavens like a Curtain.

In them thou hast placed a Tabernacle for the Sun, which rejoyceth as a Giant to run his Course.

It goeth about from the utmost Part of the Heavens, and runneth about to the end of it again; and there is nothing hid from the heat thereof.

O send out thy Light and thy Truth; which may conduct me to thy Holy Hill, and to thy Dwelling-Place.

Open thou mine Eyes, O God; that I may see the wondrous Things of thy Law.

Thou hast made me, and fashioned me; give me Understanding, that I may keep thy Commandments with my whole Heart.

Shew me thy Ways, O Lord; and teach me thy Statutes.

Let

Let perfectneſs and righteous Dealing, wait on me, O Lord; for my hope is in thy Word.

Lead me in thy Righteouſneſs, O Lord; make thy way plain before my Face.

Let my delight be in thy Laws; and let the Meditation of them be my Exerciſe Day and Night.

O Lord bleſs me, and I will ſing Praiſe unto thy Name; and will declare thy Salvation from Day to Day.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.*

Read St. *Luke*, Chap. xvi. or any other Portion of the Goſpel that you think fit; Meditate thereon for your Practice and Inſtruction.

Spend a few Thoughts on the miſerable State of the Damned; and Read the Meditation of Hell, in the beginning of this Book if you have Time, and are thereunto diſpoſed. Bleſs Almighty God, that hath given you Space and Grace to Repent in Time, that you may eſcape the Miſeries of the Life to come.

Then on your bended Knees, make your Prayers to Almighty God, in manner following.

Collect

Collect 1.

O Moſt Glorious and Eternal God, the Father of Mercy, and the God of all Comfort, I Worſhip thee, with the loweſt Humility of Body and Soul, and deſire to Thank and Praiſe thee, for thy eſſential Glories and Perfections, and for the continual Demonſtration of thy Mercies to me and mine, and to thy whole Church.

Collect 2.

O Lord, I acknowledge that I am leſs than the leaſt of thy Mercies, and deſerve the greateſt of thy Wrath and Indignation; and if thou hadſt dealt with me according to my Deſerts, I had been long ſince deſperately Miſerable, ſhut up in Darkneſs, fearing the Judgment of the great Day. But praiſed be thine infinite Mercy, which hath prevailed over thy Juſtice and my Sins, that I yet enjoy Life, and Time of Repentance, and am perpetually called upon, to walk in the Path of an Holy Life, that I might glorifie thee, and be glorified of thee Eternally.

Collect

Collect 3.

BEhold, O God, for this thy unſpeakable Mercy, and Long ſuffering towards me, and for my Preſervation the Night paſt, and for all other thy Graces and Bleſſings, which thou Daily beſtoweſt upon me, I offer up to thee my Soul and Body, as a Sacrifice to thee and thy Service; humbly beſeeching thee, to Pardon all my Sins, to defend me from all Evil, and to lead me to all Good. Conduct me, O Lord, thro' all the Changes and Accidents of the World, that I may retain a quiet and an innocent Mind; that I may be always reſigned to thy Divine Will and Pleaſure, and bear thy Chaſtiſements without Murmuring or Deſponding; and never grow Proud, if thou ſhouldſt bleſs me with Proſperity and Succeſs.

Collect 4.

O God fix my Thoughts, my Hopes, and my Deſires, upon Heaven, and Heavenly Things, Daily more and more. Teach me to deſpiſe the World, and all its Pomp and Wealth; to Repent ſincerely for all my Sins; give me ſtedfaſt Purpoſes of Amendment; and Ghoſtly

ly Strength and Aſſiſtance, to perform Faithfully, whatſoever I ſhall piouſly intend or deſign.

Teach me, O Lord, to watch over all my Ways, that I may never be ſurpriſed by ſudden Temptations, or a careleſs Spirit; nor ever return to Folly and Sin. Set a watch, O Lord, before my Mouth, and keep the door of my Lips, that I offend not with my Tongue.

Let all my Paſſions and Affections be ſo mortified, and brought under the Dominion of Grace, that I may not by Deliberation, and Purpoſe, nor yet by Levity, Raſhneſs or Inconſideration offend thy Divine Majeſty. O God, make me ſuch as thou wouldſt have me to be: Strengthen my Faith, confirm my Hope in thy Promiſes, and give me a Daily increaſe of Charity; that this Day, and ever, I may ſerve thee according to all my Opportunities and Capacities; growing from one degree of Grace to another, till by thy Mercy, I ſhall receive the Perfection of Grace, in Glory everlaſting, through Jeſus Chriſt our Lord, to whom with the Father, and the Holy Ghoſt, one God bleſſed for ever, be given all Honour and Glory, by all Angels and Men, now and to all Eternity. *Amen.*

5. *The*

5. *The Interceſſion.*

O God, foraſmuch as it is thy Command, that Prayers and Interceſſions ſhould be made unto thee for all Men; therefore I humbly beſeech thee, to pity the Race of Mankind, and cauſe the Light of the Goſpel to ſhine upon them; Bleſs and Defend thy Holy Catholick Church, the Congregations of Chriſtian People, in all the World. Let their Lives be ſuitable to their Holy Profeſſion; and do thou Daily add unto thy Church ſuch as ſhall be ſaved.

O Lord, be pleaſed to protect and proſper all Chriſtian Kings, Princes and Governors, and eſpecially our Sovereign, whom thou haſt placed over us; and all Orders of Men among us, both in Church and State; give them all Grace in their ſeveral Stations, to be inſtrumental to thy Glory and the Publick Good.

I alſo recommend unto thy Divine Care, all my Relations, Friends, and Benefactors, [*Here name them.*] And beſeech thee to bleſs them with the Neceſſaries and Conveniencies of this Life, and give them eternal Happineſs in the Life to come.

O Lord, forgive my Enemies, convert and turn their Hearts, and requite them Good,

Good, for all the Evil or Miſchief they wiſhed or intend me.

Good God, be graciouſly pleaſed to Relieve and Comfort all that in this tranſitory Life, are in any kind of Miſery, Sickneſs, Trouble or Diſtreſs; and give them Patience to wait for the Time of their Deliverance.

Hear me, O Lord, hear me, and proſper me in all my Affairs; Pardon my Failings and Imperfections, and accept of the Sincerity of my Heart; through the Merits and Interceſſion of thy Holy Son Jeſus, in whoſe bleſſed Words, I ſum up all my Wants, ſaying,

Our Father which art in Heaven, &c.

Conclude with the *Bleſſing*.

Sometime before Noon, go to Church, to the Publick Prayer; if you enjoy that happy Opportunity.

Devotions for Noon, or Twelve a Clock.

BEfore Dinner, if you have convenient Time, retire again to your Place of Private Prayer, and there humbly Worſhip God, as was directed in the Morning.

Then riſe up, and with a devout Mind rehearſe the following Hymn, or Pſalm.

The

The Hymn.

I Will love thee, O Lord, my Strength: for thou art my Defence, and my Saviour. In thee will I put my Truſt, when the Snares of Death ſhall overtake me.

Thy Law, O God, is an undefiled Law, converting the Soul: Thy Teſtimonies are ſure, and give Wiſdom to the Simple.

Give me Underſtanding, that I may keep thy Law with my whole Heart; and that I may have as great delight in thy Teſtimonies as in all manner of Riches.

O God, let me not talk of Vanity with my Neighbours; nor diſſemble with a double Heart.

Help me to lead an uncorrupt Life; to do the Thing that is right; and to ſpeak the Truth from my Heart.

Make me to go in the way of thy Commandments; for therein is my deſire.

Shew me, O Lord, the Path of Life; and keep me innocent from great Offences.

Then ſhall I give Thanks unto thee, O Lord, among the People; and ſing Praiſes unto thy Name; becauſe thou haſt dealt ſo lovingly with me.

Glory be to the Father, &c.
As it was in the beginning, &c.

Then Read St. *Matthew*, Chap. xviii. ver. 21. to the end, or any other Portion of the Gospel you shall chuse; Reflect thereon for your Practice. And then with an Humble and Penitent Heart, Supplicate the Majesty of Heaven, in the following Collects.

Collect 1.

O Most Glorious Lord God, I am utterly unworthy to approach unto thee, for I am defiled with the foul stain of innumerable Sins, which I have frequently committed, and there is none able to help me, but thou, O Lord, against whom I have Sinned. O God, pity my miserable State, for I have Sinned, not only through Ignorance and Surprize, but sometimes Knowingly and Wilfully; I have forfeited thy Love, for the Pleasure of a Moment; and have exchanged the Peace of my own Mind, for Regret and Sorrow. But I am ashamed of my Folly and Perverseness, and even hate myself, for my Sins, which I know are hateful unto thee. Receive, O Lord, a returning Sinner, who is grieved and wearied with the burden of his Offences. Pardon all that is past; relieve my Wants; strengthen my Weakness, and receive me into thy Favour, for the sake

of

of Jesus Christ, thy dear Son, our Lord and Saviour. *Amen.*

Collect 2. Against Failings.

O Blessed Jesus, thou Compassionate Saviour of Sinful Men, thou art Bone of our Bone, and Flesh of our Flesh; Look down from Heaven, and have Mercy on me a wretched Sinner; O save and help me; for without thy gracious Aid and Assistance, I can do nothing as I ought: Miserable Creature that I am! my very Prayers and Repentance, are accompanied with so many Failings, and Imperfections, that I am sometimes afraid, thou wilt not hear such Prayers, nor regard such Repentance. But, O blessed Redeemer, it is thy Promise not to discourage the least measure of Grace; thou wilt not break the bruised Reed, nor quench the smoaking Flax; thou art the good Shepherd, who carriest the tender Lambs in thy Bosom; thou hast felt Humane Infirmities, and knowest how to pity those that sigh under the burden of them.

Why art thou then so sad, my Soul? And why art thou disquieted within me? O put thy trust in Christ, who ever liveth to make Intercession for Sinners.

O Gracious Lord, pity me, and accept my ſincere, though imperfect Performances; and ſupply by thy boundleſs Mercy, all the defects in my Duty; and be pleaſed to increaſe the Succours of thy Grace, that I may Daily increaſe in my Obedience, and grow in Grace, and in the Knowledge of my Lord and Saviour Jeſus Chriſt; To whom with the Father, and the Holy Ghoſt, one God Bleſſed for ever, be all Honour, Glory and Praiſe World without End. *Amen.*

Collect 3.

O Eternal God, great is thy Love, wonderful is thy Loving-kindneſs towards the Children of Men: To whom thou takeſt ſuch Pleaſure in Communicating thy Bleſſings, that thou doſt not ſtay till we ask them of thee; but poureſt them down Plentifully before, and beyond all our Deſires.

O the inconceiveable depth of that Love, which cauſed thee to ſend thy Son Jeſus to dwell among us, and to ſuffer Death for our Salvation. O Lord, poſſeſs my Heart, with ſuch an ardent Love unto thee, as may ſet thee always before me, and fill me with an humble Confidence in thee, and make me watchful, active and zealous in my Duty. Let me never

never distrust thy Pity and Indulgence, when I unwillingly offend; and assure me of thy Love and kind Intentions towards me, in all the Crosses and Afflictions, that shall befal me in this Life, be they never so irksome or grievous unto me.

I am sensible, O Lord, and clearly see the Uncertainty of all things else, but only of thy Love; which I beseech thee grant, that it may inspire me, to behave myself in some measure, suitable to the greatness of it, in every State and Condition of Life.

O Gracious God, enable me whilst I am in Prosperity, to shew how much I love thee above the World; by exercising Humility and Heavenly-mindedness, Charity, Temperance and Purity: And when I am in Adversity, let me then shew how much I love thee, more than myself, by expressing all Patience and Meekness, Forgiveness of others, chearful Submission unto thee, and Confidence in thy Goodness, with Thankfulness for all thy past and remaining Mercies; be they always acknowledged, and never forgotten by me.

To which end, I here again Consecrate my Soul, to be an Holy Temple unto thee, wherein may dwell continually, pious and religious Thoughts, devout Meditations of thee, and grateful Remem-

brance of thy Loving-kindneſs; intire Love unto thee, ſending up perpetual Hymns of Praiſe and Thankſgiving, together with the conſtant Sacrifice of an humble and obedient Heart. That ſo I may be filled with the Comforts and Joy of the Holy Ghoſt, at preſent; and hereafter, may be admitted into the Bleſſed Society of Saints and Angels, with them to rejoice, and praiſe thy Divine Majeſty for evermore. *Amen.*

Conclude this Exerciſe with the *Lord's-Prayer* and *Bleſſing.*

Sometime in the Afternoon, go to Church, to the Publick Prayers, if you reſide where you have that happy Convenience.

Evening Prayers, or VESPERS, *about Six a Clock.*

RETire into your Cloſet, and humbly proſtrate yourſelf before the great Creator of Heaven and Earth, ſaying,

GLory be to thee, O Lord moſt High: [*Smite upon your Breaſt with the poor* Publican, *and ſay,*] God be merciful unto me a Sinner.

Then

Then rise up, and repeat, with a devout Mind, the Hymn following.

The Hymn.

I Will give Thanks unto thee, O Lord, with my whole Heart; with my Mouth will I be ever shewing forth thy Praise.

For though thou hast thy Dwelling on High; yet thou humblest thyself to behold the Things in Heaven and Earth.

Thou raisest the Poor out of the Dust; and liftest up the Beggar from the Dunghill.

For Promotion cometh neither from the East, nor from the West; nor yet from the South.

But thou, O Lord, art the Judge; thou puttest down one, and settest up another.

Thou makest Poor, and makest Rich; thou bringest down to the Grave, and raisest up again.

My Times are in thy Hand, O Lord; by thee have I been preserved, ever since I was born.

Thou, O Lord, hast taught me, from my Youth up until now.

Lord, list up the light of thy Countenance upon me; for thou art my hope.

O Let me ſee the Felicity of thy Choſen; and rejoice with thine Inheritance for evermore.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Read deliberately St. *John*, Chap. xiii. or any other Part of the Goſpel; Reflect on it for your Inſtruction, and make your Supplication to Almighty God on your Knees, in the following Prayers.

Collect 1.

O Moſt Holy Lord God, who art a merciful embracer of all true Penitents, but a conſuming Fire to obſtinate Offenders, I have provoked thee by many wilful Sins, and my Repentance has been interrupted by frequent Relapſes; O be pleaſed to ſoften my Heart, with the gracious Influences of thy Holy Spirit, that I may deeply, and ſincerely bewail my manifold Tranſgreſſions; and bring forth the Fruits of Repentance, in Amendment of Life. Let the Blood of Jeſus cleanſe my polluted Soul, from all its Filthineſs; He came to heal the broken in Heart, O break my Heart, that it may be capable of this healing Vertue. Grant, O Lord, I beſeech thee, that I may ſo taſte the bitterneſs of Sin, that I may fly from all Tempta-

Temptations leading thereunto, as from the face of a deadly Serpent; that I may live in Obedience to thy Commands, all the reſt of my Days, to the Glory of thy Grace, in Jeſus Chriſt our Bleſſed Redeemer; to whom with the Father and the Holy Ghoſt, be aſcribed Adoration and Praiſe, World without End. *Amen.*

2. *For Humility.*

O MOST Holy and Bleſſed Saviour Jeſus Chriſt, who by thy Example, and thy Precepts has commanded thy Diſciples to be Meek and Humble, in imitation of thy incomparable Sweetneſs, and great Humility; be pleaſed to implant, and increaſe this excellent Grace of Humility in my Soul, that I may Daily mortify and ſuppreſs all proud Thoughts, and vain Opinions of myſelf; and may return unto thee the Acknowledgment, and the Fruits of all thoſe good Things which thou haſt graciouſly given me; who am leſs than the leaſt of all thy Mercies: Let me not boaſt of what I have received, and for which I am highly accountable unto thee.

But, O Lord, teach me to be aſhamed, and greatly humbled, for the many Sins and Errors of my Life paſt, that I may eſteem others better than myſelf, and may ſtrive to go before my Brethren,

only, in bringing Honour and Glory to thy Holy Name.

Let me never ſeek my own Praiſe, nor delight in it, though duly offered; but help me to deſpiſe myſelf, and to contemn all Worldly Honours, that at laſt I may receive a Crown of Immortal Glory; which thou, O Bleſſed Saviour, haſt promiſed to thy Faithful Servants. Glory be to the Father, Son and Holy Ghoſt, One God Bleſſed for evermore. *Amen.*

Collect 3.

O Moſt Gracious and Bountiful Lord God, thou filleſt all Things living with Good, and expecteſt no other return but Praiſe and Thankſgiving: O Lord, let me never defraud thee of that ſo eaſie Tribute; but let my Heart be filled with the Senſe, and my Mouth with the Acknowledgment of thy Mercies. It is a joyful and pleaſant thing to be Thankful, O ſuffer me not to loſe my Part in that Divine Pleaſure: But grant, that as I Daily receive Bleſſings from thee, ſo I may Daily from an affectionate and devout Heart, offer up my Thanks unto thee; and that not only my Lips, but my Life alſo may declare thy Praiſe, by Conſecrating myſelf to thy Service, and by walking before thee in Righteouſneſs and

Holineſs

Holineſs all my Days, through Jeſus Chriſt our Lord. *Amen.*

Conclude with the *Lord's-Prayer*, and *Bleſſing*.

Devotions for Bed-time.

BEfore you go to Reſt, retire in Private, Worſhip God with lowly Reverence and ſay,

GLory be unto thee, O Lord God Almighty, by whom I have been preſerved this Day, and all the Days of my Life; ſhut not up thy Loving-kindneſs from me in Diſpleaſure; but pity me, and be merciful to my Sins, for thy Name's-ſake.

Riſe up and call to Mind, how you have ſpent the Day paſt; beg Pardon for your Faults, and return Thanks for God's Bleſſings: And lift up your Soul to God in the following Hymn.

The Hymn.

O Lord, thou knoweſt my down-lying, and mine up-riſing; thou underſtandeth my Thoughts a-far off.

Thou

Thou art about my Bed, and about my Paths; and art acquainted with all my Ways.

There is not a Word in my Tongue, O God, nor a Thought in my Heart, but thou knoweſt it altogether.

O keep me as the Apple of an Eye; hide me under the Shadow of thy Wings.

Give thy Angels Charge over me, to keep me in all my Ways; ſo that no evil happen unto me, nor any Plague come nigh my Dwelling.

Be thou always with me, O Lord, do thou ſuſtain me with thy Right Hand, that I be not caſt down; and let me be ſafe under thy Protection.

Then ſhall I be glad and rejoice in thee, O God; yea, my Songs will I make of thy Name, O thou moſt Higheſt.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Read ſeriouſly St. *Luke* Chap. xxii. Meditate thereon; and then make your Prayers to God in the following Method.

Collect I.

BLeſſed be thy Divine Majeſty, O Eternal God, for thy Mercy to me this Day, in protecting me from all Calamities and ſad Accidents, and for giving

giving me all Things neceſſary to the Welfare both of Soul and Body.

Bleſſing, Honour, and Glory, be unto him, who ſitteth on the Throne, and to the Lamb for ever and ever.

O Lord, I beſeech thee to pardon and forgive me all my Sins, the Errors of my Youth, and the Offences of my riper Years, and whatever I have done amiſs this Day, either in Thought, Word, or Deed. [*Here mention what you remember.*]

O Lord, let not thy Wrath ariſe againſt me, according to my Deſerts; but pity my Weakneſs: And remember that thou haſt ſent thy dear Son Jeſus Chriſt, to be the Propitiation for our Sins; and for his Sake be reconciled unto me, and lay not my Sins to my Charge; but let me have Redemption thro' the Blood of Jeſus, even the Remiſſion of Sins; and at laſt obtain Eternal Life, thro' the ſame Jeſus, thy beloved Son, in whom thou art well pleaſed. *Amen.*

Collect 2.

INTO thy Hands, O Eternal God, and Heavenly Father, I commend both my Soul and Body; for thou haſt made and redeemed both. Give thy holy Angels Charge over me this Night, that the Spirits of Darkneſs may not come near

near to hurt me, nor any evil Accident oppreſs me. Be pleaſed alſo, O Lord, to protect all my Relations, Friends, and Benefactors, and all that belong unto me, from all the Perils of the Night. Bleſs and ſanctify our Sleep unto us, that it may be ſafe and quiet, and a Refreſhment to our frail Bodies, that we may the better ſerve thee in our ſeveral Stations the enſuing Day.

O Lord, let me never ſleep in Sin, or Death Eternal; but give me a watchful and a prudent Spirit, that I may omit no Opportunity of ſerving thee; that whether I ſleep or wake, live or die, I may be thy Servant, and thy Child; and when the Work of this Life is done, receive me to thy bleſſed Reſt, until the Time of Chriſt's ſecond Coming; and let me then have my Part in the Reſurrection of the Juſt, and be Partaker of thy glorious Kingdom, through Jeſus Chriſt our Lord. *Amen.*

Conclude with the *Lord's-Prayer* and the *Bleſſing*.

Compoſe yourſelf to Reſt, as hath been already directed.

At Mid-night.

IF you awake, lift up your Heart to God in some pious Ejaculation; or repeat this short Hymn, taken out of the Psalms.

The Hymn.

O *Lord, I have called daily upon thee, and in the Night-season will I glorify thee.*

When my Spirit faileth me, be thou my Comfort.

Deliver my Soul from the Place of Hell, when I go hence, O Lord, and do thou receive me.

For I look unto thee, O Lord; my Soul waiteth for thee, and in thy Word is my Trust.

My Soul fleeth unto thee, O Lord; and in the Night-watches will I meditate on thy loving Kindness.

For thou art merciful; and with thee there is plenteous Redemption.

O Gather not my Soul with Sinners; let me not have my Portion with the Workers of Iniquity; but save me, O God, according to thine infinite Mercies.

So shall my Heart rejoyce in thy Salvation; and as long as I have my Being, I shall

give

give Thanks unto thee, who art my Redeemer, and my merciful God.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.*

Meditate upon Christ's Passion in the Garden; his bitter Agony, and bloody Sweat, his fervent Prayers, and rude Apprehension by the Souldiers.

Remember that our Lord endured all this to save us from Hell, and to reconcile us to his heavenly Father.

Then lift up your Soul to God, with Humility and Fervency, in the following Prayer.

The Prayer.

O Almighty God, who of thy tender Love to Mankind, didst send thy beloved Son Jesus Christ, that we might live thro' him; Give me such a lively Remembrance of his bitter Passion, as may mortify in me all carnal and worldly Lusts: Let the Sense of thine infinite Love constrain me to obey thy Holy Precepts, that in a pure and humble Conversation, I may glorify thy Holy Name the rest of my Days, and at last obtain Eternal Life, thro' the Merits and Satisfaction

faction of the ſame Jeſus, thy dear Son our Lord. *Amen.*

Our Father which art in Heaven, &c.
The Grace of our Lord Jeſus Chriſt, &c.

FRIDAY, *the Sixth Day of the Week.*

Morning Devotions.

AFTER you are riſen, before you enter upon any Buſineſs, retire in Private, kneel down and worſhip God, ſay,

GLORY be unto thee, O Lord God Almighty, in whom I live, move, and have my Being. Father, I have ſinned againſt Heaven, and before thee, and am not worthy of the leaſt of thy Mercies. But deal not with me after my Sins; but be merciful unto me for thy Name-ſake; for ſweet is thy Mercy. [*Or you may repeat one of the Penitential Pſalms in this Book.*]

Riſe up, and with a devout Heart, repeat the following Hymn.

The

The Hymn.

O Lord, thou art my Light and my Salvation, whom then shall I fear: Thou art the Strength of my Life, of whom then shall I be afraid?

Unto thee, O God, do I lift up my Soul; for thou hast prevented me with thy Blessings: I will sing of thy Power, and praise thy Mercy in the Morning; for thou hast been my Defence in the Time of Danger.

O Lord, do thou inform me, and teach me in the Way that I should go; do thou guide me with thine Eye.

Hold thou up my Goings in thy Paths, that my Foot slips not; but when my Foot slippeth, let thy Mercy, O Lord, help me up.

Preserve me, O Lord, this Day, from mine Enemies; and let not any Violence oppress me.

Let thy Ears be always open unto my Prayers; and let thy good Providence protect me.

Refresh my Soul with the Light of thy Countenannce; and feed me with Food convenient for me.

Let the Words of my Mouth, and the Meditations of my Heart, be now and ever acceptable in thy sight, O Lord, my Strength, and my Redeemer.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Read

Read ſeriouſly St. *Luke*, Chap. 23. then meditate on the Sufferings of Chriſt, till your Heart be (in ſome meaſure) touched with the Senſe of his Love, in dying for us; and with Remorſe for your particular Sins, which cannot be expiated, or done away, but thro' the Merits of Chriſt's Death.

The Church of *England* having appointed every *Friday* a Faſt, (if you profeſs yourſelf a Member thereof) you ſhould be ſo far obedient to the Church's Injunction, as on that Day, to abſtain from your wonted Meals, till after Even-Prayer. (if Health do permit, or no extraordinary Matter hinder) Be conſtant to your private and publick Prayers this Day, and give ſomething to the Poor; (if you have a fit Opportunity) or elſe lay by ſomething on that Account, to be given to the next fit Object you meet with. Remember that Prayer and Alms are the neceſſary Attendants of all Religious Faſts, whether Publick or Private, without which, they are no acceptable Service to Almighty God.

Make your humble Supplications to God in the following Prayers.

Collect 1.

O Eternal and ever-bleſſed Lord God; the God and Father of our Lord Jeſus Chriſt, and in him the Father of Mercy, and the God of all Conſolation, to penitent and returning Sinners; I humbly proſtrate myſelf before thy Divine Majeſty, and confeſs with Shame and Sorrow, that I have committed many Sins and Follies, even from my tender Years, to this preſent Time; I have been diſobedient and rebellious, thro' the ſeveral Stages of my Life-long, by frequently omitting what thou haſt commanded, and preſumptuouſly doing what thou haſt forbidden, upon Pain of thy heavy Diſpleaſure. [*Here name your moſt heinous Offences.*

O God, I have ſometimes repeated thoſe Sins, which, upon ſerious Thoughts, I have deeply lamented, and moſt ſolemnly reſolved againſt. I have deſpiſed thy Goodneſs and Long-ſuffering towards me, which ſhould have led me to Repentance; and have moſt ungratefully abuſed thy great Clemency and Patience.

But, now, O Lord, the Remembrance of my Sin is bitter unto me, and the Thoughts of my Ingratitude are a Trouble to my Mind. O that my Head were Waters,

ters, and mine Eyes a Fountain of Tears, that I might daily lament my manifold Sins and Offences againſt thy Divine Majeſty.

O Bleſſed Redeemer, Jeſus Chriſt, there is no Stain ſo foul, which thy precious Blood cannot waſh away; nor any Heap of Sins ſo vaſt, as to exceed the Merit of thy Sufferings. Thou, O God, canſt forgive the greateſt Offences: I therefore now humbly proſtrate myſelf before thee, and rely upon thy boundleſs Mercy.

O merciful Saviour! wer't thou now upon Earth, I could willingly Travel to the fartheſt Part of it, that I might there caſt myſelf at thy ſacred Feet, and beg thy Pardon, and implore thy Bleſſing.

But, O Lord, thou now dwelleſt in the higheſt Heavens, and yet even from thence, with a tender Compaſſion, thou beholdeſt and relieveſt the meaneſt of thy Servants upon Earth: Pity me therefore, O gracious Redeemer, who now earneſtly intreat thy Favour: O give me a true and perſevering Repentance for all my paſt Offences, and then give me that Pardon and Remiſſion, which thou haſt promiſed to all true Penitents.

Let the Conſideration of thy cruel Sufferings and Death, cauſe me to deteſt my Sins, which helped to procure them: And let the Merits of thy Paſſion free me from

the

the Punishments that my Crimes have deserved.

O Lord, for the future, be pleased to strengthen my oft-fainting Heart, and preserve me by thy Almighty Power, that no Temptation may surprise or overcome me.

Arm me, O thou glorious Conqueror of Sin and Death, against all the Fears and Terrors of this World: And endue my Soul with those Celestial Graces, of Faith, Hope and Charity; that I may daily go on in the Practice of my Duty, and resolutely oppose whatsoever stands in my Way to Heaven.

And if I must suffer as a Christian, (since I have deserved it as a Sinner) help me to bear it with such Patience, as becomes thy Servant. Let me not, O God, by doing any Evil, or omitting my Duty, to decline any Suffering I may be exposed to for thy Sake, who of thine abundant Love, hast endured so much for us; and hast prepared such excellent Rewards to Crown our innocent Sufferings hereafter.

And since Flesh and Blood cannot inherit thy heavenly Kingdom; help me, O God, to put them off here, by frequently denying even their just Contentments, that I may be the better disposed to endure with Patience, all the Inconvenience of my Way thither.

I con-

I confeſs, O Lord, that I am unworthy of the leaſt of all thy Mercies; but theſe Things I hope to obtain, thro' the Merits of thy bitter Paſſion and Death, O Bleſſed Redeemer, Jeſus Chriſt; to whom with the Father, and the Holy Ghoſt, be given all Worſhip and Praiſe, now, and to all Eternity. *Amen.*

2. *The Interceſſion.*

O Eternal God, whoſe Mercy is over all thy Works; I moſt humbly beſeech thee, to have Mercy upon all Men, that thy Ways may be known upon Earth, and thy ſaving Health among all Nations. Look with the tendereſt Compaſſion upon the univerſal Church; unite all thoſe that profeſs thy ſacred Religion to thee by Purity and Holineſs, and to one another by Brotherly Love. Have Mercy, O Lord, on this deſolate Church, and ſinful Nation. Thou haſt moved the Land, and divided it, heal the Sores thereof, for it ſhaketh. Help us truly to repent of thoſe Sins that have cauſed out Diviſions, that thou may'ſt bleſs us, and turn thine Anger from us.

O Lord, be pleaſed to protect and defend thoſe whom thou haſt appointed our Governours, both in Church and State; ſo rule their Hearts, and ſtrengthen their Hands,

Hands, that they may neither want Will nor Power to punish Wickedness and Vice, and to maintain thy true Religion and Virtue. Good Lord, pity all those that are in Affliction; be a Father to the Fatherless, and plead thou the Cause of the Widow: Comfort those that are in Trouble, heal the Sick, relieve the Needy, and defend the Oppressed; and administer to every one, according as their several Necessities do require.

And let thy Blessings, O God, descend on all those that are near and dear unto me, [*Here you may name them.*] Grant them all Things necessary to their Souls and Bodies in this Life, and give them Eternal Happiness in the Life to come. Reward all those that have done me Good; and pardon and bless all those who have done or wish'd me Evil; And work in us all those Graces and Vertues, which may render us acceptable in thy Sight, thro' Jesus Christ our Lord. *Amen.*

3 *The Thanksgiving.*

O Most Gracious God, thy Mercies endure for ever; and I thy unworthy Servant have abundantly experienced thy Goodness: From thee, O Lord, I received my Being; and by thy peculiar Providence I was born of Christian Parents, and early

early consecrated unto thee in Baptism; and by thy Blessing, I have been Partaker of all those Spiritual Helps, which might aid me to perform my Baptismal Engagements. And when by my own Frailty, or Negligence, I have broken those holy Vows, thou, Lord, of thy Goodness, hast not forsaken me, but in great Mercy to my Soul, hast called me to Repentance. For this Cause, O Lord, I will give Thanks unto thy Name, and shew forth thy Praise throughout all Generations.

I likewise humbly adore, and heartily thank thy Divine Majesty for those many Temporal Mercies I daily enjoy; for my Health, and Friends, Food and Raiment, and for the Comforts, as well as the Necessaries of this Life; and also for protecting me from many Calamities, to which I have been exposed; and for my Deliverance from all those Troubles or Adversities that have befallen me; and especially, for preserving me the Night past from all Evil; and for all other thy Favours conferred upon me, which I have forgotten. Grant, O God, that I may render unto thee, not only the Fruit of my Lips, but also the Obedience of my Life; that so the Blessings which I now enjoy, may be an Earnest of those richer Blessings which thou hast prepared for thy

Right Hand, for all those that love thee; and that for his Sake, whom thou hast made the Author of Eternal Salvation, to all that obey him, even Jesus Christ our Lord and only Saviour, to whom, in the Unity of the most mysterious Trinity, be given all Praise, and Adoration, World without End. *Amen.*

4. *The Petition.*

O Merciful God, by whose Bounty alone it is that I have this Day added to my Life; I beseech thee, so to guide me in it, by thy Grace, that I may do nothing which may dishonour thee, or wound my own Soul; but that I may diligently apply myself to do all such good Works, which I shall have Opportunity to do, in the State of Life, wherein, by thy Providence, I am placed.

And I most humbly intreat thee, O Lord, to bless and prosper me in my Affairs, that I may still enjoy the Necessaries and Conveniencies of this Life. Give thy holy Angels Charge to keep me in all my Ways, that no Evil happen unto me, nor any Plague come nigh my Dwelling; but that I may be safe under thy gracious Protection, thro' Jesus Christ. *Amen.*

O Lord, pardon the Wandrings and Coldness of these Petitions; and deal with

me, not according either to my Prayers, or Deserts, but according to my Wants, and thy own rich Mercies in Jesus Christ, in whose blessed Name and Words I humbly conclude these my imperfect Prayers, saying,

Our Father which art in Heaven, &c.

Sometime before Twelve a Clock, go to Church to the Publick Prayers, if you live where you have Opportunity; or if you make it a Day of Private Fasting and Retirement from Business, you may use the Publick Prayers in your Closet about Ten a Clock.

Mid-day, or Twelve a Clock.

RETire into your Oratory, or Place of Prayer, humbly worship God, saying,

FAther, I have sinned against Heaven, and before thee, and am not worthy to be called thy Child: But, Lord, be favourable and gracious unto me, thro' thy dearly beloved Son, Jesus Christ, in whom thou art well-pleased.

Rise up, and repeat the following Hymn.

The Hymn.

LORD, hear me in the Day of Trouble; let thy Name, O God of Jacob, defend me.

Prevent me with the Bleſſings of Goodneſs; and make me glad with the Joy of thy Countenance.

For thou haſt been my Succour, leave me not; neither forſake me, O God, of my Salvation.

I ſhould utterly have fainted; but that I believed verily to ſee thy Goodneſs in the Land of the Living.

For my Hope hath been in thee, O Lord; I have ſaid, Thou art my God.

When my Spirit is in Heavineſs, do thou refreſh me; and when I walk in the midſt of Trouble, ſtretch forth thy Right Hand and ſave me.

So ſhall my Heart rejoyce in thee, O Lord; becauſe I have hoped in thy Word.

Yea, I will give Thanks unto thy Name, O God, for thy marvellous great Kindneſs toward me, in hearing the Voice of my Prayer, when I cried unto thee.

Glory be to the Father, *&c.*

As it was in the Beginning, *&c.*

Read ſeriouſly St. *Mark* xv. or *Hebrews* xi. ver 11. to the End.

Re-

Remember, that about this Time, the Son of God was (for the Sins of Man) faſten'd to the Croſs, with Four great Nails, driven thro' his ſacred Hands and Feet.

Place yourſelf in Thought on Mount *Calvary*, where Chriſt was Crucified, behold him with an Eye of Faith, hanging on the Croſs, bleeding for the Sins of the World; admire his Patience, and adore his Love, and rely on the Merits of his Death for Pardon and Salvation.

You may (if you think fit) Read the Meditations of the Sufferings of Chriſt, in the Beginning of this Book; and then uſe the following Collects, meekly kneeling.

Collect I.

O Eternal God, and merciful Father, I miſerable Sinner, do here humbly proſtrate myſelf before thy Divine Majeſty, lamenting my Sins, and imploring thy Mercy; many and heinous are the Follies and Tranſgreſſions of my Life, from my Youth, until this Day. My own Conſcience doth accuſe me, and my Heart condemns me, for my great Ingratitude, and wilful Diſobedience: Lord, I have often forgotten my Dependance on thee, and have been unmindful of the infinite Love of Jeſus Chriſt, thy dear Son,

in dying upon the Croſs for the Sins of Men, that we might live thro' him.

O heavenly Father, thou haſt laid upon thy Son the Iniquity of us all; he was wounded for our Sins, and bruiſed for our Iniquities; O let me be healed thro' his Stripes; let me have Redemption by his Death, and let his Blood cleanſe me from all Sin.

O Bleſſed Jeſus, thou compaſſionate Saviour of Mankind, give me ſuch an affectionate and ſenſible Remembrance of thy bitter Paſſion and Death, which may help to kill and deſtroy all Evil in me; and inflame my Heart more and more with ſuch an ardent Love to thee, as may conſtrain me to obey thee, that I may not henceforth live unto myſelf, but unto thee, who didſt die for me: And vouchſafe at length, graciouſly to admit me into the Society of thy bleſſed Saints, to dwell with thee for ever in thy heavenly Glory. *Amen*, Lord Jeſus, *Amen*.

Collect 2. For Meekneſs.

O Bleſſed Redeemer Jeſus Chriſt, who when thou waſt reviled, revileſt not again; and when thou didſt ſuffer a moſt ignominious Death on the Croſs, didſt not threaten, but pray for thy cruel Enemies; Let, I beſeech thee, the admirable Example of this thy ſtupendious Meekneſs, quench

quench in me all the Sparks of inordinate Anger and Revenge; and work in me such a Gentleness and Calmness of Spirit, which no malicious Dealings from Men may be able to disturb or discompose.

And grant, O Lord, that I may be so far from offering the least Injury to any Person, that I may never requite the greatest, any otherways than with Prayers and Kindness.

And let thy Holy Spirit always so rule and guide my Heart, that I may be acceptable unto thee, who art the Prince of Peace, and Live with thee for ever in thy heavenly Kingdom. *Amen.*

Collect 3.

O Eternal God, thou art marvellous in thy Works, and worthy to be praised; there is no End of thy Greatness: Give me an enlarged and sanctified Heart, and Lips, that I may sing of thy Righteousness, and magnify thy Glory and Worship, and wondrous Works. All thy Works praise thee, O Lord, and thy Saints give Thanks unto thee. Make me Holy and Righteous, who am already the Work of thy Hands; and then I shall have a double Obligation to praise thee.

Uphold me, O Lord, that I fall not, and lift me up when I am cast down.

Give me Meat in due Season for my Soul, and for my Body; that being filled with the Plenteousness of thy Mercies here, I may have my best Desires satisfied hereafter, among those that fear and love thee, and give Thanks to thy Holy Name for ever. Grant this, for thy dear Son Jesus Christ's Sake, who, when we pray, hath commanded us to say,

Our Father which art in Heaven, &c.

Conclude with the *Blessing*.

In the Afternoon frequent the Publick Prayers in the Church, if you have Opportunity; or you may use them in Private, if you are so disposed.

Vespers, or Evening Devotions, about Six a Clock.

BEfore you break your Fast, retire in Private, humbly worship God on your Knees, saying,

O God, who sparest not thy own Son, but deliverest him up for us all; how shalt thou not with him freely give us all Things.

O Let me have Redemption thro' the Blood of Jesus, even the Forgiveness of all my

my Sins; and make me a Partaker of the Inheritance of the Saints in Light.

Riſe up, and repeat with a devout Mind, the following Hymn.

The Hymn.

LORD, thou haſt been our Refuge, from one Generation to another.

Before the Mountains were brought forth, or ever the Earth or the World were made; thou art God from everlaſting, and World without End.

Thou, Lord, in the Beginning haſt laid the Foundation of the Earth; and the Heavens are the Work of thy Hands.

So is the great and wide Sea alſo, wherein are Things creeping innumerable, both ſmall and great Beaſts.

Thou haſt ſhewed us wonderful Things, O God, of our Salvation; thou art the Hope of all the Ends of the Earth, and of them that remain in the broad Sea.

Thou viſiteſt the Earth, and bleſſeſt it; thou makeſt it very plenteous.

Thou crowneſt the Year with thy Goodneſs; and thy Clouds drop Fatneſs.

Thou giveſt Fodder unto the Cattel; and feedeſt the young Ravens that call upon thee.

O Lord, do thou put Joy in my Heart, more than in the Time when the Corn and

Wine increaſeth; that I may offer unto thee the Sacrifice of Thankſgiving, and tell out thy Works with Gladneſs.

O Lord, let my Mouth be filled with thy Praiſe; and let me ſhew forth thy Honour and Glory all the Days of my Life.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.*

Then Read St. *John*, Chap. xix. and reflect on it. Remember our Bleſſed Saviour Jeſus Chriſt, was, about this Time, taken down from the Croſs, and laid in his Grave.

Then make your Supplications to God in the following Prayers, with humble Proſtration of Body and Soul.

Collect 1.

O Moſt Glorious and merciful Lord God, give me a due Remembrance, and a penitent Senſe of my manifold Tranſgreſſions this Day: Teach me to bewail them with as great Indignation and Bitterneſs, as I have at any time committed them with Satisfaction or Delight; let my Confeſſions and Humiliations for them be acceptable unto thee, thro' the Merits and Mediation of thy dear Son, *Amen.*

Let

Let not thy Juſtice ſo remember my Sins, as to forget thy tender Mercies. I know I have committed thoſe Evils, for which I ought to be condemned; yet thou, O Gracious God, canſt not loſe that glorious Attribute of Mercy, from whence flows Comfort, and Hopes of being ſaved. Spare me, therefore, O merciful Father, ſpare me; who now earneſtly beg Remiſſion and Forgiveneſs, for thy beloved Son's Sake, who his ownſelf bare our Sins on his own Body on the Tree, that we might live thro' him. O Bleſſed Jeſus, Saviour of the World, be mercifull unto me now in the Time of Mercy; and condemn me not when thou comeſt to Judgment: Thou delighteſt not in the Death of a Sinner, but rather in his Converſion and Return, at which thou haſt declared, there is Joy in Heaven among the Holy Angels.

O Gracious Redeemer, be pleaſed to pardon my Sins, and ſave my Soul, that I may join with the glorious Company of Heaven, in praiſing and magnifying the Eternal God, Father, Son, and Holy Ghoſt, World without End. *Amen.*

Collect 2. For Patience.

O Merciful Father, who chaſteneſt thoſe whom thou loveſt, and ſcourgeſt

eſt every Son whom thou receiveſt; give me the Grace of Patience and Submiſſion to thy Divine Will, under all the croſs Accidents and Troubles of this Life; remembring that thou puniſheſt leſs than our Iniquities do deſerve: And however unjuſt our Sufferings may be from Man, yet thou art righteous in all the Evils that befall us. O Lord, let me not be angry or enraged at the Inſtruments of my Affliction, but labour ſtill to ſee thy juſt Hand in all the Evils that I ſhall ſuffer from Man: And in all my Afflictions, either of Body, Mind, or Eſtate, help me in Patience to poſſeſs my Soul; looking up unto Jeſus, the Author and Finiſher of our Faith, who endured the Croſs, deſpiſing the ſhame, and is now ſat down at thy Right Hand. Lord, lay no more upon me, than thou ſhalt enable me to bear with a quiet Mind: And in the midſt of all my Miſery and Trouble, let the Comforts of thy Holy Spirit refreſh my Soul; and when this painful Life is ended, receive me to thy heavenly Kingdom, thro' the Merits and Satisfaction of thy dear Son, Jeſus Chriſt our Lord. *Amen.*

3. *The Thankſgiving.*

O Eternal and moſt Glorious Lord God, infinite in Mercy, full of Compaſſion,

paſſion; Long-ſuffering and of great Goodneſs, I deſire at this Time, to Adore, Praiſe and Magnify thy Glorious Majeſty, with all Humility and Devotion, both of Body and Soul; and to give thee Thanks for all the Benefits thou haſt done unto me.

Glory be unto thee, O Lord, moſt High, for enduing me with reaſonable Faculties, of Will and Underſtanding, to know and to chuſe Good, and to refuſe Evil. Bleſſed be thy Name, that thou haſt cauſed me to be born of Chriſtian Parents, and to be received into thy Holy Church, by Baptiſm, and for my Education in the Chriſtian Religion. Praiſed be thy Mercy, for continuing to me my Limbs and Senſes; for my Food and Raiment, and for preſerving, and reſcuing me from many Calamities, which have befallen my Betters. [*Here name any Signal Deliverance.*] Thou haſt Bleſſed me with the Comforts of this Life, and the Hopes of a better: Therefore, O Lord, unto thee will I give Thanks, and to thy Service will I devote myſelf as long as I live.

Glory be unto thee, O God, for thy wonderful Love in the Redemption of Mankind, by thy beloved Son Jeſus Chriſt. Bleſſed be thy Name for his Incarnation, and becoming Man; for his Miracles,

Miracles, and his Divine Example; for his Holy Goſpel, by which he hath taught us the way of Salvation; for his bitter Paſſion and Death, by which he hath made an Atonement for our Sins; for his Glorious Reſurrection and Aſcenſion into Heaven, and his Powerful Interceſſion at thy Right Hand, for all true Believers.

Lord, what is Man, that thou art thus mindful of him?

All Honour and Praiſe be unto him that ſits on the Throne, and to the Lamb for ever and ever.

Glory be unto thee, O Lord, for the miraculous Deſcent of the Holy Ghoſt upon the Apoſtles and Primitive Chriſtians; whereby they were enabled to work Miracles in the Name of Jeſus, and to Preach the Goſpel to the World; And for the great Aſſiſtances and Grace, vouchſafed to thy Church and People in all Ages.

Bleſſed be thy Name, O Lord, for inſtilling Holy Thoughts into my Soul; for thy preventing and reſtraining Mercy, whereby I have been kept from committing many Sins, to which I have been ſtrongly inclined; and for giving me Repentance for thoſe Sins that I have committed. Great is thy Mercy towards me, O Lord; therefore will I Praiſe thee without

without ceaſing, and give Thanks unto thy Name.

O Eternal and moſt Glorious God, Father, Son and Holy Ghoſt, One God, Bleſſed for ever; Cherubims and Seraphins, Angels and Arch-Angels, and all the Company of Heaven, perpetually ſing forth thy Praiſes. With thoſe Holy and Bleſſed Spirits, I alſo, the meaneſt and unworthieſt of all thy Servants, do now, out of my bounden Duty, moſt humbly offer up my Heart and Voice, to join with that Bleſſed Quire above, in confeſſing thy Glories, and declaring thy Excellencies, ſaying, *Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth are full of the Majeſty of thy Glory.*

Thou art Glorious in Holineſs, fearful in Praiſes, doing Wonders, and thy Mercy endureth for ever.

All Praiſe and Honour, all Power and Obedience, all Worſhip and Love, be given by all Creatures, in Heaven and Earth, unto the Eternal and only Wiſe God, World without end. *Amen.*

Conclude this Office with the *Lord's Prayer*, and the *Bleſſing*.

Devotions for Bed-time.

BEfore you take your Reſt, retire in Private, humbly Worſhip God, ſaying.

BE Merciful unto me, O Lord, be Merciful unto me; for my Soul truſteth in thee. Forſake me not when my Strength faileth me.

Then riſe up from your Knees, and repeat the following Hymn.

The Hymn.

PReſerve me, O Lord; for in thee have I put my Truſt; have Mercy upon me and hearken to my Prayer.

O deliver me from this evil World, let me not have my Portion in this Life; but let me be numbred among the Righteous, and let my Lot be with thy Saints.

For thy Hands have made me, and faſhioned me; O give me Underſtanding, that I may keep thy Commandments.

Let thy Statutes be my Delight, and my Counſellors, all the Days of my Pilgrimage.

Let me ſtand in awe of thy Judgments, that I Sin not; let me commune with my

own

own Heart in Silence, and examine my Spirit, leſt any root of bitterneſs ſpring up and defile my Soul.

Make me ſo wiſe, as to conſider my latter End; and the Things that belong to my Peace, before they be hid from mine Eyes.

O Lord, preſerve my going out, and coming in; from this Time forth and for evermore.

Glory be to the Father, *&c.*

As it was in the Beginning, *&c.*

Then Read St. *Luke* Chap. xvii. to ver. 11. or 1 *Theſ.* Chap. iv. or any other Portion of Holy Scripture, which you ſhall chuſe; Meditate a while thereon for your Inſtruction.

Afterward Examine your Behaviour the Day paſt; Repent and beg Pardon for any Miſcarriage or Fault, whether Omiſſion or Commiſſion: And give Thanks to God for any Good done or received by you this Day. And having raiſed your Affections with ſome ſhort but fervent Meditation on the Love of God in Chriſt Jeſus; proſtrate yourſelf with humble Reverence, and make your Supplications in manner following.

The

The Prayer.

O Eternal God, the Almighty Father of Men and Angels, I Praiſe and Magnify thy Glorious Majeſty, for thy Care and Providence, by which I have been Preſerved, Comforted and Aſſiſted, this Day, and all the Days of my Life.

And I moſt humbly beſeech thee, O Lord, to Pardon and Forgive me the Sins and Follies of this Day, and of my whole Life; the weakneſs of my Service, the ſtrength of my Paſſions, the vanity of my Thoughts, the raſhneſs of my Words, and the evil of all my Actions, and be reconciled unto me, through the Blood of thy dear Son.

O Merciful God, how long ſhall I confeſs my Sins, and pray againſt them, and yet fall into them? O let it be ſo no more, but heal my back-ſlidings, that I may never more return to thoſe Sins and Follies, whereof I am now aſhamed, which bring Sorrow and Death, and thy Diſpleaſure, which is worſe than Death.

Work in my Heart, a perfect hatred to all Sin; and a love to thee, above all Things in this World: Give me, O Lord, an entire command over my Paſſions and ſenſual Appetites, that I may ſuppreſs all evil and perverſe Inclinations,

tions, as ſoon as ever I perceive them to ariſe in my Heart; that they may not henceforth lead me to Sin.

Be pleaſed, O gracious God, to preſerve me and all my Relations, Friends and Dependants, this Night from all Sin, from the Malice of evil Spirits, and from all ſad Accidents. Let thy Holy Angels guard us, when we Sleep; and whether we Sleep or Wake, let us be thy Servants. Be thou, O Lord, firſt and laſt in all my Thoughts, the Guide and continual Aſſiſtance of all my Actions. Preſerve my Body, pardon the Sin of my Soul, and ſanctifie my Spirit. Let me always live Holily, Juſtly, and Soberly; and when I Die, Lord Jeſus receive my Soul; and when thou ſhalt appear in Glory, let me riſe to a Life Immortal, and be received into thy Heavenly Kingdom, and ſing Praiſes to God for ever and ever. *Amen.*

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

Then compoſe yourſelf to Reſt, as hath been already directed.

In

In the Night.

WHEN you awake, lift up your Heart to God, and say,

O Lord be merciful unto me, and I will ſing Praiſes to thy Name; yea, I will tell of thy Loving-kindneſs early in the Morning, and thy Truth in the Night-ſeaſon.

As long as I live, will I Praiſe thee, O Lord; as long as I have any Being, I will give Thanks unto my God.

For with thee is the Well of Life; and in thy Light we ſhall ſee Light.

O Remember not my old Sins; but have Mercy upon me; for in thee do I put my Truſt.

Help me, O God, of my Salvation, and deliver me; be merciful to my Sins for thy Name-ſake.

Glory be to the Father, &c.
As it was in the Beginning, &c.

The Prayer.

O Gracious God, look upon me in Mercy, through thy dear Son Jeſus Chriſt, let my Sins be nailed to his Croſs, hide them in his Wounds, and bury them in

in his Grave, that ſo the Puniſhment due to me for Sin, may paſs from me; then ſay unto my Soul, thy Sins are forgiven, I am thy Salvation: And make me to feel in my Heart, the earneſt of thy Spirit, ſealing me to the Day of Redemption, through Jeſus Chriſt our Lord. *Amen.*

Our Father which art in Heaven, &c.

O Lord, bleſs me and keep me; O Lord lift up the light of thy Countenance upon me, and be Merciful unto me, at the Hour of Death, and in the Day of Judgment. *Amen.*

The Seventh Day, or Sabbath, called SATURDAY.

Morning Devotions.

BEGIN the Day as hath been already directed; then retire as ſoon as you can into your Cloſet, and there humbly Worſhip God with all Humility of Body and Soul, ſaying,

O God be merciful unto me a Sinner; cleanſe the Thoughts of my Heart, by the Inſpirations of thy Holy Spirit, and

and let my Supplications be acceptable unto thee, through Jesus Christ our Lord. *Amen.*

Then rise up, and with a devout Heart, repeat the following Hymn.

The Hymn.

I Will magnify thee, O God, my King; and I will praise thy Name for evermore.

Every Day will I give Thanks unto thee; and praise thy Name for ever and ever.

For thou, Lord, art Loving unto every Man; and thy Mercy is over all thy Works.

All thy Works Praise thee, O Lord, and thy Saints give Thanks unto thee.

Open thy Hand, O Lord, and fill me with thy Blessings; for thou satisfiest the Desires of all them that fear thee.

With my whole Heart do I seek thee, O Lord, let me not go wrong out of thy Commandments.

But let me hide thy Word in my Heart; that I may not Sin against thee.

Take from me the way of Lying; and cause thou me to make much of thy Law.

Let me esteem thy Word more than my necessary Food; let it be sweeter than Honey to my taste.

O Lord, order my Goings; and make my Way acceptable to thyself.

Be thou always on my Right Hand, that I fall not; and let Satan have no Advantage over me.

Make me glad with thy gracious Presence in this Life; and hereafter, let me partake of those Pleasures that are at thy Right Hand for evermore.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.*

Then Read St. *Luke*, Chap. xii. ver. 15. to 35. or any other Part of Holy Scripture you think fit. Consider it for your future Direction.

Spend a few Thoughts on the Vanity and Uncertainty of the Honours, Riches and Pleasures of this World; that so your Mind may be daily weaned, and taken off from the Love of them.

And so on your Knees humbly supplicate the great God of Heaven and Earth, and say,

Collect 1.

O Almighty God, the Father of our Lord and Saviour Jesus Christ, the God of Mercy and Consolation; look in Pity upon me, thy unworthy Servant, that now with Fear and humble Confi-

dence,

dence, approacheth the Throne of thy Grace, earneſtly begging of thee Mercy and Protection, Pardon and Salvation. O my God, I muſt confeſs that I am a Sinner, a wilful and preſumptuous Sinner; but I repent, and am heartily ſorrowful for all my Sins: Thou may'ſt juſtly be offended with me, and reject me; yet thou art my Father, merciful and gracious: Be pleaſed therefore, O Lord, to blot all my Sins out of the Book of thy Remembrance, with the precious Blood of thy dear Son Jeſus Chriſt; and heal my Soul, that I may never more wilfully offend thee.

O Lord, open mine Eyes, that I may ſee my own Infirmities, and watch againſt them and my Follies to amend them. O give me perfect Underſtanding in the Way of Godlineſs, that I may walk therein all the Days of my Life. Make me diligent in good Works, fervent and frequent in Prayer, charitable and uſeful in my Converſation. O God, preſerve my Body chaſte and healthy; and give me a pure and holy Soul, a ſanctified and humble Spirit; and let my Body, Soul and Spirit be kept unblamable, unto the Coming of our Lord and Saviour Jeſus Chriſt. *Amen.*

Collect

Collect 2.

BLeſſed be thy Name, O Lord, and Praiſed be thy Mercy, that thou haſt preſerved me the Night paſt, from Sin and Sorrow, from ſad Chances, and a violent Death; and haſt defended me from the Malice of Satan, and from the evil Effects of my own corrupted Nature and Infirmity. The out-goings of the Morning and Evening ſhall praiſe thee, O Lord, and thy Saints do give Thanks for the Operation of thy Hands.

Let thy peculiar Providence and Care, I beſeech thee, O God, watch over me this Day, and all the Remainder of my Life; that I may never willingly Sin againſt thee, by Idleneſs or Folly; by evil Company or bad Example; by raſh Words, or vicious Deſires. And let my Employment, this Day, leave no Sorrow, nor remembrance of an evil Conſcience at Night; but let it be Holy and Profitable, Bleſſed and always Innocent: That ſo when the Days of my ſhort abode here on Earth are expired, I may Die in thy Fear and Favour, and at laſt return to the Joys of a Bleſſed Reſurrection, through the Merits of Jeſus Chriſt our Saviour. *Amen.*

3. *A General Intercession.*

O Eternal God, who through the precious Blood of thy dear Son Jesus Christ, hast purchased unto thyself an Universal Church, out of Sinful Mankind; Be pleased to preserve the same from Heresie, Schism and Profaneness: Let every Member of thy Church be united together, by the Holy Bands of Faith, Hope and Charity, and live as becomes the Gospel, and keep themselves unspotted from the World, that they Daily offering unto thee the Sacrifice of Prayer and Thanksgiving, may at the last Day be presented unto thee Pure, and without Blemish through Jesus Christ our Lord.

For Christian Princes.

O Thou KING of Kings, and LORD of Lords, be pleased to give unto all Christian Princes (but especially unto our Sovereign, whom thou hast set over us) thy Grace and Holy Spirit; Defend them from all Evil: Grant them to live in Peace and Honour; that their People may Love and Fear them, and they may Love and Worship Thee: Let them be Nursing Fathers to thy Church; and Compassionate to the Needy, that they may

may punish Vice, and promote thy True Religion and Vertue: Help them so to Administer Things present, that they may obtain the everlasting Glories of the World to come, through Jesus Christ our Lord. *Amen.*

For the Clergy.

O Thou Great Shepherd and Bishop of Souls, give unto thy Servants, the Bishops and Ministers of the Christian Church, the Spirit of Prudence and Sanctity, Faith and Charity, Confidence and Zeal, Diligence and Watchfulness, that they may declare thy Will unto the People Faithfully, dispense thy Sacraments Rightly, and intercede with thee for thy Servants Acceptably.

O Lord, grant that by Well doing, and Patient-suffering (when thou shalt call them to it) they may Glorify thee, and after a Plentiful Conversion of Sinners from the Errour of their Ways, they may shine like Stars in Glory for evermore, through Jesus Christ our Lord. *Amen.*

For Relations and Friends.

O Merciful God, let thy Mercy and Blessing, descend upon all my Relations, Friends and Benefactors. [*But*

especially, &c. Here name those whom you recommend.] Let thy Holy Angels guard their Persons; thy Holy Spirit guide their Souls; Let thy Providence Minister to their Necessities; and thy Grace and Mercy preserve them all, from the bitter Pains of Eternal Death, and bring them to everlasting Life, through the Merits of thy dear Son, Jesus Christ our Lord. *Amen.*

For All that are in Affliction.

O Thou God of Mercy, and Father of all Consolation, be pleased to Pity and Relieve all that are in Affliction or Distress; restore Health unto the Sick; give Ease to those that are in Pain and Misery; grant unto the Poor, and such as are spoiled of their Goods, a competent Support, a contented Spirit, and a Treasure in Heaven hereafter.

Give unto all Prisoners and Captives, and to those who are in Slavery to their Enemies, Strength of Body and Spirit, Liberty and Redemption, Comfort and Satisfaction; give thy Angels for Guides, to those that Travel by Land; and preserve such as go by Sea, from Pyrates and Shipwreck, and bring them safe to their desired Haven. O God, who art the Author of Peace, and the Fountain of all

Comfort, give to all Diſtreſſed and Diſconſolate Perſons, and to all that are Melancholly, Diſtracted or Afflicted with evil Spirits, thy Grace, and a Timely Deliverance; let their Sorrows be turned into Joy, and bring them to Eternal Reſt and Glory. O Lord, give unto all that are Perſecuted for Righteouſneſs ſake, Conſtancy and Patience; and Adminiſter Comfort to all ſuch as are Condemned to Die, pardon their Sins, and receive their Souls at the Hour of Death, into thy gracious Hands, through Jeſus Chriſt our Lord. *Amen.*

For all Eſtates of Men.

O Gracious God, give unto the Nobility, Wiſdom, Valour and Loyalty; to all Merchants and Traders, Juſtice and Faithfulneſs; to Artificers and Labourers, Truth and Honeſty; and to our Enemies, Forgiveneſs and Brotherly-kindneſs.

Preſerve to us the Heavens and the Air, in healthful Influence and Diſpoſition; the Earth in Fruitfulneſs and Plenty; the Kingdom in Peace and good Government; thy People from Famine and Peſtilence, and noiſome Diſeaſes; our Houſes from Burning and Robbery; our Perſons from being burned alive; from

extreme Neceſſity and violent Pains; from Baniſhment, Slavery or Impriſonment; from Tempeſts and Earth-quakes; from Inundation of Waters, from Rebellion or Invaſion; from Impatience and inordinate Cares; from tediouſneſs of Spirit and Deſpair; from Murther, and all violent accurſed or unuſual Deaths; from the ſurprize of ſudden and evil Accidents; from paſſionate and unreaſonable Fears; from all thy Wrath, and from all our Sins, Good Lord, deliver and preſerve me and all thy ſervants, for the Merits ſake of our Bleſſed Lord and Saviour Jeſus Chriſt, in whoſe Name and Words, I humbly conclude my Petitions, ſaying,

Our Father which art in Heaven, &c.

End with the Bleſſing.

Sometime in the Forenoon, go to Church, to the Publick Prayers, as Opportunity ſhall preſent.

Mid-Day, or Twelve a Clock.

RETire in Private, humbly Worſhip God, in ſome pious Ejaculation, as formerly directed.

Then riſe from your Knees, and repeat with a devout Mind the following Hymn.

The

The Hymn.

O *Lord, be thou my Shepherd; and I shall lack nothing.*

For thou wilt feed me in a green Pasture, and lead me forth beside the Waters of Comfort.

Thou Daily prepareſt a Table for me; and my Cup runneth over.

The Eyes of all Things look up unto thee, O Lord; and thou giveſt them their Meat in due Seaſon.

Thou ſatisfieſt the longing Soul; and filleſt the Hungry Soul with Goodneſs.

Let not my Table be made a Snare unto me, O God; let not the Things which thou haſt given for my Welfare, be unto me an occaſion of falling.

But when I have eaten, and am ſatisfied, let me give Thanks unto thee, O Lord, becauſe thou haſt dealt bountifully with me.

In the Evening and Morning, and at Noon-day, will I pray unto thee, O God; and tell of all thy wondrous Works.

An Offering of a free Heart, will I give thee, and praiſe thy Name, O Lord, becauſe it is ſo comfortable.

Glory be to the Father, *&c.*
As it was in the Beginning, *&c.*

Then Read St. *Luke*, Chap. xii. ver. 15, to 35. or St. *James*, Chap. iii. or any other Portion of Holy Scripture, that you think fit; and Reflect a while on what you have Read, for your Inſtruction and Direction; and ſo with an humble and compoſed Mind, make your Addreſs to the Throne of Grace, in the following Collects.

Collect I.

O Eternal God, and Merciful Father, who haſt revealed thyſelf to Mankind, full of Pity and Compaſſion, Merciful and Gracious, abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity, Tranſgreſſion and Sin; Be pleaſed, O Lord, to effect theſe admirable Mercies upon me, thy unworthy Servant, who now humbly confides, and puts his Truſt in thee. O God, I know that I am a moſt vile and polluted Creature, and thou canſt not behold any unclean Thing; and yet unleſs thou lookeſt upon me in Mercy, I muſt periſh for ever. O look upon me this Day, with a Gracious Eye; pardon the Errors and Evils of my whole Life; and cleanſe my Soul with the Blood of the Holy Lamb, who was ſlain for the Sins of the World; that I being purified in

that Holy Stream, from all thoſe Stains and Pollutions, which I have contracted by my vicious and irregular Actions, I may without Spot be preſented before thy Heavenly Throne, at the Glorious Appearance of our Lord and Saviour Jeſus Chriſt; To whom with the Father, and the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

For Content. Collect 2.

O Merciful God, thy Wiſdom is infinite to chuſe, and thy Love forward to diſpenſe good Things unto thy Servants; let me therefore, O God, always fully and intirely, reſign up myſelf to thy Diſpoſal, and ſubmit my Will to thine; that ſo I may be contented with whatever State or Condition, thy Divine Providence ſhall pleaſe to allot me in this World, and believe it to be beſt for me. Grant, O Lord, I beſeech thee, that I may never look with Envy at the Proſperity of others; nor be much dejected, or repine, when I am in Adverſity and Trouble. And to this end, O Gracious God, be pleaſed to purge my Heart, from all Covetous Affections, that I may never yield up my Soul, to the Love of any thing in this World. But help me ſo to contemn, and deſpiſe theſe fading

Riches, that whether they increaſe or decreaſe, my Heart may not be ſet upon them: Let my chiefeſt Care be to lay up my Treaſure in Heaven; ſo that when the Earthly Houſe of this Tabernacle ſhall be diſſolved, I may have a Building not made with Hands, eternal in the Heavens. Grant this, O Lord, for the Merits of thy Holy Son, my only Saviour Jeſus Chriſt. *Amen.*

Collect 3.

O Eternal God, thy Holineſs and Power, and excellent Greatneſs, are exalted far above the Praiſes of Men, and Angels; and yet thou art pleaſed in the Harmony and Conſent of a Thankful Heart, and a Thankſgiving Tongue. Touch my Heart therefore, O God, with admirable Apprehenſions of the Divine Perfections, that I may Praiſe thee to the utmoſt of my Capacity, with all the Powers and Faculties of my Soul, and the devouteſt Affections of my Heart; for thy Glory is infinitely beyond our Conception. Grant, O Lord, that I may ſing unto thee, and praiſe thy Name whilſt I have Breath; and when I am Speechleſs, let my Heart fill up the Harmony, and think thy Praiſes moſt Affectionately; till my Soul being ſeparated from

from the harsh Musick of these Bodily Organs, I may Praise thee, when I am all Spirit; and in the Resurrection, when my Body shall be made Spiritual, Singing unto thee exalted Praises, for ever and ever: To thee, O Blessed and Glorious God, be Praises and Honour, and Glory, ascribed now and to all Eternity. *Amen.*

Conclude with the *Lord's Prayer* and *Blessing*.

In the Afternoon, frequent the Publick Prayers in the Church, the better to fit yourself for the due sanctifying the *Lord's Day* following; if you live where you have the Opportunity.

VESPERS, *or Evening Devotions, about Six a Clock.*

RETire into your Closet, or Place of Prayer, prostrate yourself with Humility and Reverence, before Almighty God, saying,

O God the Father of Heaven, have Mercy upon me, miserable Sinner. Call to remembrance, O Lord, thy tender Mercies, and thy Loving-kindness, which have been ever of old.

O keep my Soul and deliver me; let me not be confounded; for I put my Truſt in thee.

Then riſe up, and repeat the following Hymn.

The Hymn.

BE merciful unto me, O Lord; be merciful unto me; for my Soul truſteth in thee; and under the Shadow of thy Wings ſhall be my Refuge, all the Days of my Life.

My Soul waiteth ſtill upon thee, O God; for from thee cometh my Salvation.

Thou verily art my Strength and my Salvation; ſo that I ſhall not greatly fall.

Let my Prayer be ſet before thee as Incenſe; and let the lifting up of my Hands be as an Evening Sacrifice.

Grant me my Deſire, O Lord, ſet me up upon the Rock that is higher than I, give me the Heritage of thoſe that fear thy Name.

O God, let me dwell before thee for ever; O prepare thy Loving Mercy and Faithfulneſs, that they may preſerve me.

O Lord of Hoſts, bleſſed is the Man, that putteth his Truſt in thee.

In thee, O Lord, have I truſted; let me never be confounded.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Then Read with Attention St. *Mark*, Chap. vii. or St. *James*, v. or any other Portion of Holy Scripture you ſhall chuſe; make ſome Reflection on what you Read, and make your Supplications to God in manner following.

Collect 1.

O Eternal God, and Merciful Father, be not angry with me, who now proſtrate myſelf before thee; I acknowledge with Sorrow, that I have ſinned with my Fathers, I have done amiſs, and dealt wickedly; I have not walked in thy Laws which thou haſt ſet before me: But, O Lord, thou art gracious, and all thy Ways are Mercy and Truth, to them that put their Truſt in thee. O remember me according to thy Mercy, in Chriſt Jeſus thy dear Son, in whom thou art well pleaſed; puniſh me not according to my Deſerts, but ſay unto my Soul, I am thy Salvation: O Lord, do thou guide and govern me the remaining Part of my Life, by thy Grace and Holy Spirit; that no evil Accident oppreſs me, nor

nor any Sin get the Dominion over me: And never leave me, nor forsake me, until thou bring me to thy Heavenly Kingdom, through Jesus Christ our Lord. *Amen.*

Collect 2.

O Merciful Father, Pity me, and hear me when I Pray, and help me to pray acceptably. Give me a love to Religion, and a diligent and unwearied Spirit in doing my Duty; let me not delight too much in the Things of this World, in sensual Objects, and transitory Possessions, or the vain Praises or Esteem of Men. But help me to lift up my Eyes unto thee, who art the Fountain of true Bliss and Happiness, that my Soul may be filled with thy Love, my Mind employed in the Meditation of thy Word and Works; and all the Faculties of my Soul delighted in thy Service; that when thou shalt call me hence, I may pass into the Employment of Saints and Angels, whose Work and Delight it is, with Eternal Joy and Thanksgiving, to sing Praises to the Eternal God, and the Redeemer of Men, and Upholder of Angels, Jesus Christ our Lord; to whom with the Father, and the Holy Ghost, be all Honour, and Worship, all Obedience, and Thanks, all Glory,

Glory, and Dominion, World without End. *Amen.*

Collect 3.

O Moſt Glorious God, thy Name is excellent above all Things in Heaven and Earth; happy are they whoſe Minds are ever delighted with the Thoughts of thy Goodneſs, and whoſe Hearts conſtantly burn with ardent Affections and Devotion unto thy Divine Majeſty. O that I could join with thoſe holy Spirits above, in acknowledging thy Bounty and Goodneſs to us and them, and to all thy Creatures, and celebrate thy Praiſes with a moſt grateful and chearful Heart! Accept, O Lord, I moſt humbly beſeech thee, of thoſe ſincere Deſires, which thou haſt wrought in my Heart to pleaſe thee: But pity, O merciful Saviour, (who haſt felt Human Infirmities) pity the Weakneſs of my Nature, which will not permit ſuch Ardour of Love to continue always, which, by thy Grace, I ſometimes feel in my Heart towards thee.

Compaſſionate my frequent Dulneſs and Stupidity in thy Service; but eſpecially forgive, O thou God of Mercy, forgive my frequent Wandrings from thee, into the Ways of Vanity and Sin; and aſſiſt me with thy holy Spirit for the future, to go

go on more ſtedfaſtly and reſolvedly in my Duty, ſerving thee with greater Zeal in all the Works of Piety, Righteouſneſs and Charity, till I have finiſhed my Courſe with Joy, and then receive me to thoſe Manſions of Glory, which thou, O bleſſed Jeſus, haſt purchaſed and prepared for all thy true and faithful Servants.

Bleſſed be the Eternal God, Father, Son and Holy Ghoſt, now, and to all Eternity.

Our Father which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

Devotions for Bed-time.

BEfore you go to your Bed, retire in Private, and there humbly worſhip Almighty God, in whom you continually ſubſiſt, and have your Being; caſt your-ſelf down on your Knees before him, and ſay,

PRaiſe the Lord, O my Soul, and all that is within me, praiſe his holy Name. Remember me according to the Favour that thou beareſt unto thy People; O viſit me with thy Salvation.

Try me, O God, and ſeek the Ground of my Heart; prove me, and examine my Thoughts; look well if there be any Wick-

edneſs

edneſs in me, and lead me in the Way everlaſting.

Then riſe up, and repeat the following Hymn.

The Hymn.

HEAR me when I call, O God, of my Righteouſneſs; be merciful unto me, and hide not thyſelf from my Petition.

My Strength will I aſcribe unto thee, O Lord; for thou art my Refuge.

Withdraw not thou thy Mercy from me, O Lord; but let thy Loving-kindneſs and Truth always preſerve me.

Keep all my Bones, O Lord, let not one of them be broken; deliver me from the Calamities that I have deſerved.

O God, ſuffer not the Sun to ſmite me by Day; nor the Moon by Night.

Bring me unto thy holy Hill, even unto thy Dwelling-place; that I may give Thanks unto thee Day and Night, in thy holy Temple.

For thou, O Lord, art worthy to receive Glory, and Honour, and Power, and Praiſe; for thou haſt made all Things in Heaven and Earth, and for thy Will's Sake, they are, and were created.

Glory be to the Father, &c.

As it was in the beginning, &c.

Read

Read attentively the Second Epiſtle of St. *Peter*, Chap. iii. to ver. 15. or any other Portion of Holy Scripture, and reflect a while upon it; then look back on your Behaviour that Day, and alſo the Week paſt, (as far as you can remember) and examine yourſelf by the Rules given for Sunday-Night.

Obſerve your Faults, and implore God's Pardon; but take particular Notice what was the Circumſtance or Occaſion of any Offence you have committed this Week, that you may take Care to avoid it for the future. If you have done any ſignal good Action, or received any particular Mercy, be ſure to return your hearty and devout Thanks to Almighty God for the ſame.

And ſo with an humble and compoſed Mind, proſtrate yourſelf again before God, and ſupplicate his Divine Majeſty in the following manner.

Collect

MOST Gracious and merciful Lord God, hear the Prayers, and regard the Humiliation of a poor miſerable Offender, that now caſts himſelf upon thy boundleſs Mercy.

O Lord, when I look into my own Soul, I find it polluted with Sin, and beſet

ſet with Fear; I find that I have been vain in my Thoughts, extravagant in my Words, and looſe and diſorderly in many of my Actions. I have been ſlow to Good, and inclined to Evil; provoking thy Divine Majeſty with a long Courſe of Diſobedience, notwithſtanding the many Purpoſes and Reſolutions I have made to the contrary. O Lord, even this Week paſt, I have not been ſo regular in my Behaviour as I might, and ought to have been. [*Here mention your particular Offence.*] And yet, O Lord, thou ſpareſt me hitherto, which is a Mercy ſo admirable, and ſo vaſt a Kindneſs, that no Heart or Tongue can ſufficiently think of, or expreſs. For if thou hadſt dealt with me as I deſerved, I had been now at this inſtant ſealed up to an Eternity of Torments, hopeleſly miſerable, fearing the Judgment of the great Day, with unſupportable Amazement. But praiſed be thy Name, O gracious God, that I am now praying unto thee, and confeſſing my Sins, with ſhame, indeed, at the Remembrance of the Baſeneſs of my Ingratitude; but with a full Hope and Truſt in thy Mercy. Look upon me, O God, at this time, in and thro' thy dear Son Jeſus Chriſt, with an Eye of Pity and Compaſſion, let me have Redemption thro' his Blood, even the Remiſſion of all my Sins, and receive me into thy Favour.

O

O Bleſſed Redeemer, Lamb of God, that takeſt away the Sins of the World, have Mercy upon me. Thou ſparedſt thy Servant *Peter*, when he had denied thee with Oaths and Curſes. Thou didſt caſt Seven Devils out of *Mary Magdalen*; and forgaveſt the Woman taken in Adultery; and didſt convey the convert Thief from the Croſs to the Joys of Paradiſe; have Mercy upon me alſo, a miſerable Offender, and tho' my Sins are many, and hainous, yet they are not greater than thy precious Blood can expiate, and take away. Lord, caſt me not away in thine Anger, for thou cameſt to call Sinners to Repentance; O, ſay unto my Soul, I am thy Salvation. And let thy Holy Spirit lead me from the Errors of my Ways, into the Paths of Righteouſneſs, and work in me daily more and more a ſincere Repentance, a lively Faith, and an holy Life, that at laſt I may obtain an happy Eternity, thro' thy Merits, O bleſſed Saviour Jeſus, who with the Father, and the Holy Ghoſt, liveſt and reigneſt, one God, World without End. *Amen.*

The Thankſgiving.

O Almighty God, the Father of Mercy, who art kind to the Unthankful, and to the Evil, I do here moſt humbly acknow-

knowledge, that I have abundantly experienced this thy gracious Property: For notwithſtanding my daily Provocations of thy Divine Majeſty, thou ſtill heapeſt thy Mercies and Bleſſings upon me. Praiſed be thy Name therefore, O moſt glorious God, for thy Spiritual Bleſſings, the Means of Grace, the Space of Repentance, and Hopes of Glory, thro' the Merits of the bitter Paſſion and Death of thy dear Son, our Lord and Saviour Jeſus Chriſt. I thank thee alſo, O God, for thy Temporal Favours, for my Health, and comfortable Subſiſtance hitherto, for protecting me this Day, and this Week paſt, from all Dangers and evil Occurrences. [*Here name any particular Mercy.*]

Behold, O God, for theſe, and all other thy Mercies conferred upon me, from my Birth, to this very Inſtant, I here offer up my Soul and Body, as a Sacrifice to thee and thy Service, earneſtly beſeeching thee to accept of this my bounden Duty, and to uſe and diſpoſe of me and mine, as may be moſt for thy Honour and Glory. O Lord, never ſuffer me at any time hereafter, to be ſo ſacrilegiouſly impious, as to alienate either my Mind or Body from thee by wicked Works: But ſeeing I am thine in ſo many Obligations, let me always ſtrive to glorify thee in my Soul and Body, which are thine; that at laſt, I

may

may be admitted into thy heavenly Inheritance, there to magnify thee for ever, thro' Jesus Christ our Lord; to whom with the Father, and the Holy Ghost, be all Honour, and Glory, now and for ever. *Amen.*

For Preservation.

MOST Glorious and Blessed Lord God, the Keeper of *Israel*, that dost never slumber nor sleep; be pleased to watch over me, and all my Relations, and Friends, this Night; keep us, by thy Grace, from all the Works of Darkness; and defend us, by thy Power, from all Dangers and evil Accidents: Grant us moderate and refreshing Sleep, such as may fit us the better to serve thee in the holy Duties of the Day following. And, O Lord, make me ever mindful of that Time when I shall lie down in the Dust; and because I know not the Day nor the Hour of my Master's coming, give me Grace to be always ready, that I may never live in such a State, in which I shall fear to die; so long as I live, let me live in thy Fear; and when I die, let me be received into thy Favour, for the Merits of thy beloved Son Jesus Christ, in whose Name I beg all these Things, humbly concluding my Requests in his most holy Words, saying, *Our Father which art*, &c.

The Grace of our Lord Jesus Christ, &c.

At

At Midnight.

IF you awake, lift up your Heart to God, in theſe or the like Words;

I Will magnify thee, O God my King, and praiſe thy Name for ever and ever. For thou art great, and doſt wondrous Things, O God; who is like unto thee?

O remember not againſt me the Sins of my Youth, nor the Tranſgreſſions of my riper Years; but have Mercy upon me, O Lord, for thy Goodneſs, and hearken unto my Prayer.

I have gone aſtray from thee, as a Sheep that is loſt; but I return unto thee, the Shepherd and Biſhop of my Soul; O ſave me, for thy Mercy-ſake; for I put my Truſt in thee.

Glory be to the Father, &c.
As it was in the Beginning, &c.

The Prayer.

O Lord Jeſu Chriſt, the Son of the Eternal God, interpoſe thy holy Paſſion and Death, between thy Judgment and my Soul, now, and in the Hour of my Death; granting unto me thy Grace and Mercy; and give to all faithful People Pardon, and Peace, to thy Church

Unity

Unity and Love; and to all Sinners Repentance and Amendment, and in the End Everlasting Life and Glory, who with the Father, and the Holy Ghost, liveſt and reigneſt one God, World without End. *Amen.*

Our Father which art in Heaven, &c.

Thy Grace, O Lord Jeſus Chriſt; thy Love, O heavenly Father; thy Comforts and Conſolation, O holy and bleſſed Spirit, be with me, and mine, and all the Servants of God, from this Time forth and for evermore. *Amen.*

The following Prayers may be added to our Daily Devotions, as Occaſion requires.

On the Feaſt of the Annunciation; or the Appearance of the Angel Gabriel *to the Bleſſed Virgin* Mary.

ALL Praiſe and Glory be given unto thee, O Eternal God, for manifeſting thine infinite Love to Mankind, in ſending thy Holy Angel *Gabriel* to the Bleſſed Virgin *Mary*, to declare thy Purpoſe of our Redemption, by the Incarnation of thine Eternal Son. Put me, O Lord, I beſeech thee, into ſuch an holy Diſpoſition, by thy Grace, that I may attain the Effects of thoſe glorious Mercies.

Give

Give me Purity and Piety, Prudence and Modeſty, like thoſe Graces which were in the Bleſſed Virgin Mother of our Lord. Let my Employment be always holy and innocent, not ſullied with irregular Affections, and (as much as my Condition will bear) free from Worldly Cares; that I may converſe with Angels, and entertain the Holy Jeſus in my Heart, and follow his Example in a Life of Vertue and Piety, till at laſt, by his Merits, I may be admitted to thy heavenly Kingdom, there to adore and praiſe thy glorious Majeſty, World without End. *Amen.*

A Prayer to be uſed on the Feſtival of Chriſt's Nativity, called Chriſtmas-Day.

O Holy and Immortal Jeſus, the Eternal Son of God, I humbly adore thee, for thy wonderful Condeſcenſion, in taking upon thee the Form of a Servant, obſcuring thy Divine Nature, with the Vail of Human Fleſh; being born in the moſt humble Circumſtances, not in the Palace of Princes, but in the Stable of a common Inn, the Son of a poor Virgin, wrapped in ſwadling Cloaths, and laid in a Manger. Let, I beſeech thee, the Conſideration of this thine infinite Love, have ſuch an Influence on my Mind, that I may

daily despise the Riches and Honours of the World; and most chearfully submit to the meanest Condition, for thy Sake, who didst lay aside thy Glories for my Redemption.

Blessed Saviour, be pleased to invest my Soul with the Robes of thy Righteousness; and as thou hast been pleased to unite our Nature to thy Eternal Being, so vouchsafe to unite my Heart unto thee by the Bands of Love and Obedience; let thine Ears be ever open to my Prayers, and thy Hands ready to relieve my Wants; let those precious Tears which distilled from thy sacred Eyes, water and soften my stony Heart, making it apt to receive the Impression of thy sacred Commands. And since thou hast so highly exalted Human Nature, and made even my Body precious, by thy becoming Man; teach me so reverently to account of, and esteem my Body, as never to pollute it with any vile or impure Action. Lord, give me great Sorrow for my manifold Sins; great Confidence in thy Goodness; great Zeal and Endeavour to serve and follow thee in the Path of an holy Life; and great Joy, in commemorating thy wonderful Nativity, till I shall arrive at those everlasting Felicities, which thou, O blessed Saviour, hast, with so many Miracles of Love and Hu-

Humility, obtained for us; to whom with the Father, and the Holy Ghost, be everlasting Honour and Praise ascribed, by all Creatures in Heaven and Earth. *Amen.*

For the Feast of our Lord's Circumcision.

O Most holy and ever-blessed Jesus, I adore thy glorious Name, whereby thou hast restrained the Powers of Hell, and opened the Gates of Heaven; O Lord, be thou my Saviour, and deliver me from all those Miseries and Torments which my Sins have deserved. Glory be unto thee for thy Humility and Obedience, in submitting for our Sakes, thy innocent and tender Flesh, to the uneasy Covenant of Circumcision. Teach me with all Humility and Chearfulness, to obey the Precepts of thy Holy Gospel, cutting off whatever may minister to the inordinate Desires of the Flesh; that I may be mortified in my Body and Spirit, and conscientious in my Heart and Tongue; that since I am called by thy Name, I may do no Scandal to it, nor to thy Religion which I profess; but grant I may daily endeavour to glorify thee, both in my Body and Spirit, now, and for evermore. *Amen.*

For the Feaſt of Epiphany; *or the Manifeſtation of Chriſt to the* Gentiles.

O Holy Saviour Jeſus Chriſt, thou art the Glory of thy People *Iſrael*, and a Light unto the *Gentiles*; and waſt pleaſed, as at this Time, by the leading of a Star, to call the *Gentiles* to the Adoration and Knowledge of thy ſacred Perſon. Make me alſo, O Lord, (who am a Sinner of the *Gentiles*) obedient to the Motions of thy Holy Spirit, and all the Precepts of thy Word: Create in me ſuch Diſpoſitions and Vertues, as are fit to be preſented unto thy glorious Majeſty; and then accept of the Oblation of myſelf, and my entire Service. Lord, I am thine, reject me not from thy Favour, nor exclude me from thy Preſence; but guide me in this Life by thy Grace, and hereafter conduct me to the Glories of thy heavenly Kingdom, for the Honour of thy Name, who with the Father, and the Holy Ghoſt, liveſt and reigneſt, one God, bleſſed to all Eternity. *Amen.*

On the Presentation of Christ in the Temple, or the Purification of the Blessed Virgin Mary.

O Eternal God, who by the Inspiration of thy holy Spirit, didst direct thy Servants *Simeon* and *Anna* to the Temple, at the Instant of the Presentation of the Holy Child Jesus, that so thou mightest verify thy Promise, and manifest thy Son, and reward the Piety of holy People, who longed for Redemption, by the coming of the *Messiah*; Give me, I beseech thee, O Lord, the perpetual Assistance of the same Spirit, to be as a Monitor and Guide to me, leading me to all holy Actions. O God, remember all thy faithful People, that wait for the Consolation and Redemption of thy Church, from all her Miseries, and in thy own Time satisfy their Desires. Remember me also, O Lord, with much Mercy, when the Sword of Sorrow and Affliction shall pierce my Heart; first transfix me with thy Love, and then all the Troubles of this World will but conduct me to the Joys of a better; which be pleased to grant, for the Sake of thy beloved Son Jesus. *Amen.*

On Easter-Day, *or the Resurrection of Christ.*

O Holy and Eternal Jesus, who by thy glorious Resurrection hast overcome Death, and triumphed over all the Powers of Hell; preserve my Soul from the bitter Pains of Eternal Death: Help me to rise from the Death of Sin, to a Life of Righteousness, continually mortifying all my evil and corrupt Affections, and walking before thee in Newness of Life, imitating thy glorious Example. In thee, O Blessed Redeemer, I put my Trust; and I desire to perform thy Commands. My Soul is in thy Hands, do thou always support and guide it. Lord pity my Infirmities, and strengthen my Faith; and in the last Day, when thou shalt come to judge the World, do thou answer for me, and make me a Partaker of thy Resurrection; that having my vile Body changed, and made like thy glorious Body, I may dwell with thee for ever, adoring and praising the Eternal God, World without End. *Amen.*

On the Ascension of our Lord.

O Holy and ever-blessed Saviour Jesus Christ, who when thou hadst perfected the great Work of Man's Redemption

tion upon Earth, didſt leave the World, and in the Preſence of thy holy Apoſtles, didſt aſcend into the higheſt Heavens, to prepare Manſions of Glory for all thy true and faithful Servants; from whence thou wilt one Day come again in Glory, to Judge both the Quick and the Dead; I moſt humbly beſeech thee, O Lord, to withdraw my Mind daily more and more from this World, and all the Vanities thereof. Help me to ſet my Affections chiefly upon Things above, and to lay up my Treaſure in Heaven; that my Heart and Soul may be there continually, longing and deſiring to behold thee in thy Glory. Aſſiſt me alſo with thy holy Spirit, to walk innocently and unblamably before thee, keeping my Conſcience void of Offence, towards thee, and towards all Men, the remaining Part of my Life; and in thy due Time, take me out of the Miſeries of this ſinful World, unto the Poſſeſſion of that Heavenly Inheritance, which thou, O Gracious Redeemer, haſt purchaſed with thy moſt precious Blood; to whom with the Father, and the Holy Ghoſt, be given Adoration and Praiſe, now, and to all Eternity. *Amen.*

On Whit-Sunday, *or the Deſcending of the Holy Ghoſt.*

O Eternal God, the Father of our Lord Jeſus Chriſt, who didſt cauſe thy holy Spirit to deſcend from Heaven in a wonderful Manner, upon the Apoſtles and Diſciples of our Lord, in the Days of *Pentecoſt*, enabling them to propogate the Goſpel of Chriſt in the World; let the ſame holy Spirit, this Day and ever dwell in my Heart, caſting out of it whatever is offenſive unto thee, and conſecrating it to be thy Holy Temple, wherein thou mayeſt love to inhabit. Adorn my Soul with profound Humility, a ſincere Faith, a ſtedfaſt Hope, and an univerſal Charity; that all my Thoughts and Deſires, my Paſſions and Intentions, my Words and Actions, may be directed to thy Honour and Glory. (as far as my Frailty will permit) Let me never more follow my own Will, nor the Luſts of the Fleſh, never more reſiſt the Motions of thy Bleſſed Spirit within me; but readily and conſtantly obey them. O God, conduct me ſafely thro' all the Changes and Chances of this mortal Life, until thou bring me to thy heavenly Kingdom, who liveſt and reigneſt one God, bleſſed for evermore. *Amen.*

On

On the Feaſt of St. Michael, *and all Angels.*

O Eternal God, who haſt appointed thy holy Angels to be miniſtring Spirits to thoſe that are Heirs of Salvation, give thoſe bleſſed Spirits a Charge to protect and defend me from the Malice of the Devil, and all his evil Inſtruments, and from all Caſualties and ſad Accidents. Give me Grace to ſerve thee with the ſame Diligence and Chearfulneſs on Earth, as the holy Angels do in Heaven: And help me alſo, O Lord, (as far as I am able) to join with the heavenly Choir above, in praiſing and adoring thy Excellencies and Perfections, thy Majeſty and Mercy; and when my Fleſh and my Heart ſhall fail me, let thy holy Angels conduct my Soul unto thy heavenly Kingdom, where, with Cherubims and Seraphims, Arch-angels and Angels, and all the Company of Heaven, I may laud and magnify thy glorious Name, World without End. *Amen.*

A Prayer to be uſed upon the Days of the Memory of the Apoſtles and Martyrs.

O Moſt Glorious and Gracious Lord God, through whom the Souls of

the Faithful, after they are deliver'd from the Burden of the Flesh, are in Peace and Rest from their Labours, and their Memory is blessed; I praise and magnify thy Divine Majesty, for thy special Grace and Goodness manifested to thy Apostles and Martyrs, and other holy Persons, who have glorified thy Name in the Time of their Frail Life upon Earth. And this Day we have thy Servant [*Here name the particular Saint.*] in Remembrance, whom thou hast safely led thro' all the Troubles and Temptations of this World; and hast now lodged with the rest of thy faithful Servants, in a Paradise of Joy and Happiness, until the Restitution of all Things. Teach me, O Lord, so to practice their Doctrine, and to imitate their holy Examples, that I being united as a Part of the same Mystical Body, by the Bands of the same Faith, holy Hope, and never-failing Charity, unto our Head, the Lord Jesus, the Author and Finisher of our Faith, may, in the last Day, have my perfect Consummation and Bliss, both in Body and Soul, in thine Eternal and Everlasting Kingdom, thro' the Merits of Jesus Christ, our Lord and only Saviour; to whom with the Father, and the Holy Ghost, be ascribed all Praise and Adoration, now and for ever. *Amen.*

A Prayer to be ſaid on our Birth-Day, or Day of Baptiſm.

O Moſt Bleſſed and Gracious Lord God, from whom (in eſpecial manner) I have my Being, I humbly praiſe thy Name, for thy great Goodneſs to me this Day, in cauſing me to be born of Chriſtian Parents, and in making me a Member of thy Holy Church by Baptiſm, thereby preventing and engaging me to the Profeſſion, and Practice of thy holy Religion. I alſo bleſs thee in particular, that I was born with perfect Limbs and Senſes, and the free uſe of Reaſon and Underſtanding, without any Deficiency or Deformity in Body or Mind. Bleſs the Lord, O my Soul, and all that is within me praiſe his holy Name. Bleſs the Lord, O my Soul, and forget not all his Benefits; for I am fearfully and wonderfully made, therefore will I give Thanks unto thee, as long as I have my Being.

O Lord, pardon the Ignorance and Errors, the Vanity and Vices of my Youth, and the greater Faults of my riper Years. Give me true Contrition and Repentance for what is paſt; and let thy holy Spirit enable me to walk in Newneſs of Life for the future. Let no Root of Bitterneſs ſpring up in me, to interrupt my good

Pur-

Purposes of Amendment, or defile and pollute my Mind and Conscience with Guilt; but let the Addition of my Years be so many Degrees of nearer Approach unto thee, the God of my Life, and Fountain of Happiness; and forsake me not when I am old and grey-headed; but when my Strength faileth me, be thou my Strength and my Guide unto Death; and after Death receive my Soul to Rest and Peace, until the Time of Restitution; and then raise me up to a Life of Eternal Glory in thy heavenly Kingdom, thro' Jesus Christ our Lord and only Saviour. *Amen.*

A Prayer before a Journey.

O Almighty God and merciful Father, who hast given thy Angels Charge to keep thy Servants in all their Ways; be pleased to let thy holy Angel go before me in this my intended Journey; and preserve me from the Danger of Robbers, and from the Violence of evil Men; from hurtful Falls and Errors, and from all other sad Accidents or evil Occurrances. O Lord, prosper my Journey, to thy Glory, and my own Good and Advantage; keep me from all known and wilful Sin, and from receiving any Prejudice from vicious Company, or the corrupt Customs of the Places

Places through which I muſt paſs; that ſo I may return Home ſafe and innocent, with thy Favour and Bleſſing; and may ſerve thee in Thankfulneſs and Obedience, all the Days of my Pilgrimage here on Earth; and at laſt bring me to the Heavenly *Jeruſalem*, for the ſake of Jeſus Chriſt, my Bleſſed Lord and Saviour. *Amen.*

A Prayer to be uſed by Married Perſons, for each other.

O Eternal God, who haſt ordained the Married State, for the Cure of our Paſſions, and the Comfort of our Life; and haſt made it an Emblem of that Divine Love and Union which thou haſt pleaſed to bear to thy Church; Let the Senſe of this Myſtical Love teach us to love each other, and both of us to love thee: And as by Marriage, thou haſt made us one Fleſh, make us one Soul alſo: Let our Love to one another, be ſincere and conſtant; full of Compliance and Condeſcenſion, of Sympathy and Forbearance, in all Varieties and Accidents of Life, as Occaſion ſhall require. Fill us, O thou God of Love, with a mutual Care, Zeal and Charity, for each other's Happineſs, both Temporal and Eternal; and with a Delight in each

each others Welfare, exclusive of all Loves but thine.

Lord, give us both Grace to keep our Marriage Honourable, and our Bed Undefiled; let the Affectionate Authority of the one, and the Submissive Sweetness of the other, produce an entire Friendship and Harmony of Dispositions, and fervent Intercession for each other.

O Lord, give us an undisturb'd foresight of our parting here, and hereafter grant us an happy Meeting, in thine everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

Parents Prayer for their Children.

O Almighty Father, by whose Providence Mankind is increased, be pleased to bless and protect those Children [or that Child] which thou hast graciously given thy Servant; let them grow up as the young Plants, and be like the polished Corners of the Temple; give them Health and Strength of Body; pure and well-disposed Minds, apt to receive and retain the Impressions of Piety and Vertue, and of whatever is Excellent and Praise-worthy; that as they advance in Years and Stature, so they may increase in Knowledge and Goodness, and in Favour with God and Man. O Lord,

Lord, make them Instruments of thy Glory, and useful and beneficial in their Generation; let them Daily grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, and live as becomes the Gospel; conduct them safely through all the several States and Conditions they are to pass in this World: And after they have served their Generation according to thy Will, and their Ability; vouchsafe to receive them into thine everlasting Kingdom of Glory, through Jesus Christ our Lord. *Amen.*

A Morning Prayer for a Family.

MOST Gracious God, and Merciful Father, we thy unworthy Servants, humbly beseech thee, to accept of this our Morning Sacrifice of Praise and Thanksgiving, for all thy Mercies and Benefits bestowed upon us; for Creating us reasonable Creatures, and continuing our Understanding, Limbs and Senses, intire to this present Time; and for protecting us from the Dangers of the Night past; refreshing us with sufficient Rest, and bringing us safe to the beginning of this Day.

But more especially, we Glorify thy Name, for thine infinite Love, in the Redemption

demption of the World, by thy beloved Son Jesus Christ; for the Means of Grace, and the Hope of Glory. O Lord, give us all Grace to Praise thee, not only with our Tongues, but by Living in Obedience to thy Holy Commands, all the Days of our Life.

Good God, make us truly sensible of, and Penitent for, all the Sins that we have Committed against thy Divine Majesty, in Thought, Word or Deed. Wash away their Guilt with the precious Blood of thy dear Son, be reconciled to us for his sake, and save us from the Wrath to come.

O Lord, assist us this Day, with the gracious Motions of thy Holy Spirit, that we may continually arise from the Death of Sin unto a Life of Righteousness; living Sober and Holy Lives, in all Godliness and Honesty; keeping our Conscience void of Offence, towards God and Man; and doing our Duty, in those several Stations, wherein thou hast placed us; remembring the Account we must all make before thy Judgment-Seat.

O God, preserve us this Day, from all Sin, and from all Evil; and keep our Hearts in thy Fear, all the Day long: Let no Evil happen to us, nor any Plague come nigh our Dwelling, but keep us always under the Safe-guard of thy Protection.

O

O Lord, bleſs and protect all our Superiours, and Governors, both in Church and State; make them Inſtrumental to to thy Glory, and the Publick Good.

Be pleaſed to Comfort and Relieve all thoſe that are in any Trouble or Diſtreſs, either of Mind, Body or Eſtate, give them an happy Deliverance out of all their Sorrows.

O Lord hear and accept us, and at laſt conduct us to thy Heavenly Kingdom, through Jeſus Chriſt thy Beloved Son, our only Lord and Saviour, in whoſe Bleſſed Name and Words, we conclude our imperfect Prayers, ſaying,

Our Father which art in Heaven, &c.

An Evening Prayer for a Family.

O Eternal God, in whom we live, move and have our being, thou makeſt Day and Night to ſucceed each other, for the Comfort and Refreſhment of Mankind; We yield thee Thanks and Praiſe for our Protection and Preſervation this Day, and all the Bleſſings of this Life; but above all for thine infinite Love to us, in thy dear Son Jeſus Chriſt, who died for our Sins, and roſe again for our Juſtification.

O Lord, be pleased to add one Blessing more to us, the Blessing of a Thankful and Obedient Heart, that we may henceforth live to thy Honour and Glory, and shew forth thy Praise all the Days of our Life.

O Gracious Father, do thou mercifully pardon and forgive all the Sins and Offences of our Lives past; but especially, whatever thou hast seen amiss in any of us this Day, in Thought, Word or Deed.

Let none of our Sins be ever laid to our Charge, to shame us in this World, or to condemn us in the World to come; but let us have Redemption through the Blood of Jesus, even the Remission of all our Transgressions; for the Blood of Jesus Christ cleanseth from all Sin: And now, O Lord, we commend ourselves, and all our Relations, and Friends, unto thy Blessed Protection this Night; beseeching thee to preserve us from Fire, Robbery, Terrors of Evil Angels, or any other Fear or Peril, which for our Sins we have most justly deserved.

Let our Sleep be sweet and refreshing to our Bodies, and we the better able to serve thee, in our several Places the Day following.

Good Lord, hear our Prayers, and grant our Requests, and whatever else thou

thou knoweſt to be Good and Neceſſary for us. Conduct us ſafely, through all the Changes and Chances of this Mortal Life, and when thou takeſt us hence, receive us into thy Heavenly Kingdom, through Jeſus Chriſt our Lord, in whoſe Bleſſed Name and Words, we farther call upon thee, ſaying,

Our Father which art in Heaven, &c.

DEVOTIONS, for ſuch as are Melancholly or in great Trouble of Mind.

The Pſalms. I.

I Will cry unto thee, O Lord; unto thee will I make my Supplication.

Have Mercy upon me, O God, for thine Arrows ſtick faſt in me, and thy Hand preſſeth me ſore.

My Heart panteth, my Strength faileth, and I go Mourning all the Day long.

Lord, how long ſhall I take Council in my Soul, and have Sorrow in my Heart; how long wilt thou hide thy Face from me?

Hear my Prayers, O Lord, give ear unto my Complaint; hold not thy Peace at my Tears.

Lord, all my Deſires are before thee, and my Groaning is not hid from thee.

O Lord, consider my Trouble, and look upon my Affliction, and bring me out of my Distress.

For Fearfulness and Trembling are come upon me, and an horrible Dread hath overwhelmed me.

I am become like a Pelican in the Wilderness, and like an Owl that is in the Desert.

Thy Rebukes have broken my Heart, I am full of Heaviness, and my Soul is disquieted within me.

O let the sorrowful Sighing of thy Servant come before thee, and according to the Greatness of thy Power, preserve me from Death.

O be not far from me, for Trouble is nigh at Hand.

Comfort me, for the Time that thou hast Afflicted me, that thy Servant may rejoice.

Thou art my Helper and Redeemer, make no long tarrying, O my God.

Glory be to the Father, &c.
As it was in the Beginning, &c.

Psalm. II.

LET my Complaint come before thee, O Lord; consider my Adversity, and deliver me.

Hear

Hear me, O Lord, for my Spirit waxeth faint; hide not thy Face from me, lest I be like to those that go down into the Pit.

For my Spirit is in Heaviness, I have no Place to flee unto, no Man careth for my Soul.

My Heart is smitted down and withered like Grass; my Soul refuseth Comfort.

I have watched, and am even as a Sparrow that sitteth alone upon the House-top.

My Confusion is daily before me; and the shame of my Face hath covered me.

My Spirit is vexed within me; my Heart within me is desolate.

My Soul is bowed down to the Dust, and I am compassed about with Trouble.

But, Lord wilt thou be absent for ever? wilt thou be no more intreated?

Is thy Mercy clean gone for ever? and is thy Promise come utterly to an end for evermore? hast thou, O God, forgotten to be Gracious?

But this is my own Infirmity; for thy Mercy endureth for ever, and there is no end of thy Goodness.

Thou wilt not utterly take thy Loving-kindness from me, nor suffer thy Truth to fail.

Thou punishest less than our Iniquities do deserve.

Give

Give me therefore Patience in the Time of Adversity, and let my Trust be in thy tender Mercy for evermore.

O Lord, quicken me for thy Name sake; and for thy Righteousness sake bring my Soul out of Trouble.

Give me that great Peace which they have that love thy Law, and make me quiet from fear of Evil.

Let my Soul live, and it shall praise thee; O God, be thou my Help in Trouble, for vain is the Help of Man.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

The Prayer.

O Eternal God, and Merciful Father, thou art the God of all Comfort and Consolation; look down from Heaven, thy Dwelling-place, in much Pity and Compassion, upon me thy unworthy Servant, who am grieved with the burden of my Sins, and thy Hand presseth me sore.

Mine Iniquity hath found me out, and I suffer the Reward of my evil Deeds; and yet I must acknowledge thy Mercy in Afflicting me, is more than my Deserts.

O my God, my Soul is full of Trouble, and my Heart is confounded within me; but there is none that can help me, but thou, O Lord, against whom I have Sinned. And I can need no Relief greater than thy Mercy: For thou art infinitely more Merciful, than we can be Miserable. O Lord, shut not up thy Loving-kindness in perpetual Displeasure against me, but Pity me for thy Name sake. Let thy Mercy pardon my Sins, and remove my Trouble: Give me the Comforts of thy Holy Spirit to refresh my Soul, and bring thou me out of this Distress; O Lord, preserve me from the Power of mine Enemy, and let me not be swallowed up with overmuch Sorrow: Give me the Comfort of thy Help again, and establish me with thy free Spirit. O Lord, in thee do I put my Trust, let me never be confounded. O Saviour of the World, who hast born our Sins on thy own Body on the Tree, have Mercy upon me, and help me. *Amen.*

Our Father which art in Heaven, &c.
The Grace of our Lord Jesus Christ, &c.

A Preparatory Prayer, for the Holy Communion.

O Bleſſed Jeſus, Son of God, and Saviour of the World, who the Night before thy Paſſion, didſt Inſtitute and Appoint Holy Myſteries, to be taken in Memory of thy Death, until thy coming to Judgment; be pleaſed to prepare my Soul, for the worthy partaking of that Holy Communion.

I confeſs, that my Sins are many and heinous, ſo that I may juſtly fear to approach unto thee; but thou haſt called thoſe that are weary and heavy laden, to come unto thee; behold, O Lord, I come in Obedience to thy Command, and in full Truſt and Confidence of thy Mercy; appear unto my Soul in this Sacred Ordinance, with Comfort and Salvation; purify my Soul from all the Stains and Pollutions I have contracted, throughout the whole Courſe of my Life: Turn me from all vain Imaginations, extravagant Paſſions, and carnal Luſts. Let not Sin reign in my Mortal Body, nor the Devil lead my Will Captive, nor the World abuſe my Underſtanding, or defile my Converſation.

O Bleſſed Saviour, be thou the Bread of Life to my Soul, and let thy precious Blood

Blood be the Purifier of my sinful Life. Grant that I may receive these holy Mysteries for the Amendment of my Life, for a Defence against Sin, and for the Encrease of Piety and Vertue in my Soul; that in the Remainder of my Days, I may endeavour to walk answerable to those inestimable Benefits that thou vouchsafest unto me, who am unworthy of the least of all thy Mercies.

O Lord, enter again into my Heart, and take full Possession of all the Faculties of my Soul, that I may have an affectionate Sense, and lively Remembrance of thy wonderful Love in dying for our Redemption, which may constrain me to love and obey thee all my Days; that when this Life is ended, I may pass from commemorating thy Death, to partake of thy heavenly Glory. *Amen.*

Blessed be the Eternal God, Father, Son, and Holy Ghost, now and for evermore. *Amen.*

A Prayer in Time of Sickness.

O Most Gracious God and merciful Father, who chastenest those whom thou dost receive; be pleased to write my Soul in the Book of Life, and number me among thy Children, whom thou hast smitten with the Rod of Sickness. Lord, thou

art a preſent Help in Time of Trouble; lay no more upon me, than thou ſhalt enable me to bear with Patience; and let thy gentle Corrections in this Life, prevent the inſupportable Stripes of thy Vengeance in the Life to come; ſmite me now, that thou mayeſt ſpare me for ever. Good Lord, encreaſe my Contrition and Repentance for all my Sins; ſtrengthen my weak Faith; confirm my feeble Hope in thy Promiſes; and make my Charity daily more fervent and univerſal. Merciful Lord, reſtore me again to my Health and Strength, and lengthen my Days, if it may be for thy Glory, and my Spiritual Good; but if it be not pleaſing to thee, to have this bitter Cup paſs from me, thy Will be done.

Behold I am in thy Hands, do with me as ſhall ſeem good in thine Eyes. O God, wean my Heart from this World, and all Things that are therein. Pardon all my Sins, and remove all my Fears; and when I walk through the Valley of the Shadow of Death, do thou ſupport and comfort me, and bring me to thy heavenly Glory, thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer before taking Phyſick.

O Almighty God and merciful Father, unto thee belong the Iſſues of Life and Death; I come unto thee in this my Indiſpoſition and Weakneſs of Body; for thou art the great Phyſician both of Body and Soul; I refer myſelf wholly to thy Diſpoſal, either by Life or Death; but thou haſt appointed divers Remedies for the Recovery of Health; I therefore humbly deſire thee to give thy Bleſſing, at this time, on thoſe Means which I ſhall make uſe of for my Recovery; and be pleaſed to direct the Phyſician to preſcribe ſuch Medicines, as may be effectual, for the removing of my preſent Pain and Sickneſs; that thro' thy Mercy and Goodneſs, I may recover my perfect Health and Strength, that in the Remainder of my Life, I may ſerve thee better, and do more Good in the World than hitherto I have done, and may be more fit to leave this Life, whenever thou ſhalt think fit to remove me hence; but if the Number of my Days are expired, and this Sickneſs is the certain Meſſenger and Fore-runner of Death, thy Will be done, I humbly ſubmit to thy good Pleaſure herein: But I earneſtly beſeech thee, to encreaſe my Faith and Patience whilſt I live, and in

the midst of the Pain and Anguish of my Body, let the Comforts of thy Holy Spirit refresh and chear my Soul; and enable me at the Hour of Death, willingly to resign my Soul into thy Hands, as into the Hands of a faithful Creator, and let it be precious in thy Sight, and partake of thy Glory, thro' the Merits of thy dear Son, our only Saviour, Jesus Christ. *Amen.*

A Prayer at the Approach of Death.

[*If thou canst, say this Prayer thyself; if not, let thy Friend use it for thee, changing the Person as Occasion doth require.*]

INTO thy Hand, O merciful Father, and gracious Redeemer, I now recommend my Spirit; let thy holy Angels defend me from the Malice and Power of all my Ghostly Enemies, that they may not be able to molest or hurt me, from henceforth, even for ever.

I believe, O Lord, that I shall receive my Body again at the Resurrection of the Just; and therefore I now lay aside all Thought and Care for that; I only beg Mercy for my Soul, which thou hast redeemed with thy most precious Blood. O God, impute not unto me the Follies of my Youth, nor the Sins of my riper

Years;

Years; but pardon all my Offences, both Omiſſions and Commiſſions, which I have been guilty of throughout the whole Courſe of my Life; let the Merits of thy Death, O bleſſed Saviour, make an Atonement and full Satisfaction for all mine Iniquities and Tranſgreſſions; let thy precious Blood waſh away all my Stains; let thy Righteouſneſs cloath and adorn my Soul; for all my Righteouſneſs is but as filthy Rags before thee; and let the Comforts of thy holy Spirit refreſh my Mind in its greateſt Extremity. O Gracious God, let not my Faith fail, nor my Hope Tremble, nor my Charity grow cold, nor my Soul in its laſt Agonies be affrighted with the Terrors of Death; but ſend thy miniſtring Spirits, to convey my Soul to the Manſions of Reſt and Peace, there with Certainty to expect a glorious Reſurrection, to the Enjoyment of Joy, at thy Right Hand, where there are Pleaſures for evermore: Grant this, O merciful Father, thro' Jeſus Chriſt, to whom with thee and the Holy Ghoſt, one God, bleſſed for ever, be all Honour, and Glory, now and to all Eternity. *Amen.*

Our Father which art in Heaven, &c.

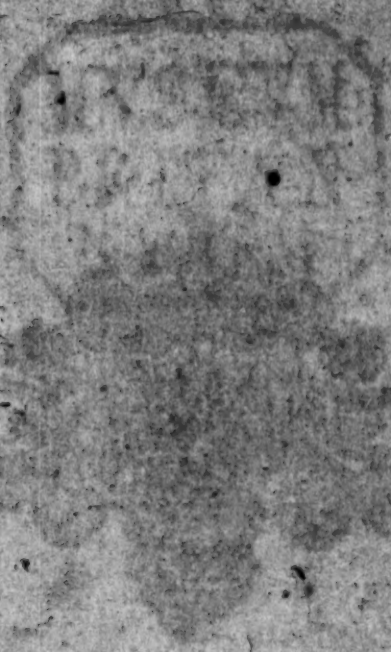
When thou perceiveſt thy Soul departing from thy Body, pray with thy Tongue, (if thou art able) elſe pray in thy Heart,

Heart, fixing thy Mind with an humble Confidence on thy Blessed Saviour Jesus Christ, and saying,

O Lamb of God, that takest away the Sins of the World, have Mercy upon me, miserable Sinner.

Lord Jesus, receive my Spirit. *Amen.*

Blessed are the Dead that Die in the Lord, for they rest from their Labours, and their Works follow them, Rev. xiv. 13.

Soli Deo Gloria.

AMEN.